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RESOLUTION

ON THE

REPORT OF THE SUPERINTENDENT, ARCHAEOLOGICAL SURVEY, BURMA,

FOR THE YEAR 1918-19.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 1A-26, dated the 13th September 1919.

READ—

Report of the Superintendent, Archaeological Survey, Burma, for the year 1918-19.

RESOLUTION.—Certain modifications in the prescribed archaeological programme for the year were effected with a view to economy, with the result that the excavations in the neighbourhood of the Payagyi Pagoda, Hmawza, were suspended. Substantial progress was made in the epigraphical programme, including the translation, with historical and philological notes, of twenty inscriptions from among those collected by King Bodawpaya. This work was carried out by Maung Hla, Archaeological Assistant. The laborious compilation of the list of inscriptions found in Burma, comprising the first part of item (iii) of the Epigraphical programme, has now been completed; the second part of this work which will contain the names of all historical persons, places, monuments, and incidents of historic interest, contained in the six published volumes of inscriptions and in the two volumes of the *Hman-nan-yasawin*, is still under compilation.

2. The appointment of Trustees for the seven monasteries in Mandalay, built by the last two Kings of Burma and their relations, will, it is hoped, stimulate private benefactions among Buddhists, and foster interest in the conservation of national monuments. The maintenance of these buildings, formerly carried out under the supervision of Government departments, will now be in the hands of these Trustees, subject to the supervision of the Superintendent, Archaeological Survey. The Lieutenant-Governor is pleased to note that a definite move has been made towards the arrangement of the Palace gardens at Mandalay on definite and suitable lines. A Committee has been formed under the Chairmanship of the Commissioner, Mandalay, and estimates for improving the gardens and for the installation of an electrically driven pump, have been prepared. The question of the preservation of the Royal Palace has also received attention. It is recognized that the conservation of this important monument must be seriously taken in hand if its deterioration is to be averted.

3. Considerable progress has been made with the preparation of a large scale map of Pagan, and proposals are being made for linking together the most important pagodas in that historic site by broad roads. Certain changes in the supervision of the custodians of the protected monuments at Pagan will, it is hoped, make for greater efficiency. It is to be regretted that unforeseen difficulties have deferred the completion of the first number of the *Epigraphia Birmanica*.

4. The report contains a most interesting discussion regarding the derivation of the Shan alphabet. Mr. Taw Sein Ko records his opinion that their alphabet is derived from the Tibetan rather than from the Burman or the Talaing alphabets. He bases his contention on the political connection and geographical contiguity between Tibet and the ancient Shan Kingdom of Nanchao, attaching great significance to the omission in both alphabets of certain cerebral letters. The antiquity of the Talaing inscriptions was placed as early as 6th—7th century by Dr. Forchhammer, but the evidence upon which he founded this statement is not apparent, for the oldest discovered inscription in Talaing, at the time he made the assertion, was not earlier than the 11th century. But his deduction is now confirmed by the decipherment of a Mon inscription, discovered at Lopburi in Siam some years ago, and until recently thought to be in an unknown language. From this document, it is known that as early as the 6th—7th century the Talaings were already writing in their own language, and it is not improbable that they were doing so at least one or two centuries earlier, for tradition which is corroborated by this inscription, places the introduction of the Buddhist scriptures, and consequently of letters, at about the 5th century. The question how far the continuance of Buddhism is due to Burma or Ceylon is discussed, and it is suggested that it is to China, rather than to Burma or to Ceylon, that the preservation of Buddhism must be ascribed. The frequent invasions of Ceylon by Dravidian Kings, and the incessant civil wars that filled the history of Burma are put forward as conditions that would militate against the peace needful for the growth and life of Buddhism. A contrast is drawn between China, where Buddhism remained the State religion, utilized even by Kublai Khan to confirm his conquest of foreign lands, and Ceylon, where the Dravidian invasions were invariably accompanied by assaults upon the prevailing religion. The contrast is also drawn between China, where religious books were not destroyed by a people who held learning in so much respect, and Burma, where such destruction frequently happened.

5. His Honour has read with much interest the brief sketch of the lines upon which Mr. Duroiselle would frame a comprehensive history of Burma. Father Sangermano is truly the pioneer in the study of Burmese history. From his time onwards many useful historical works have been compiled, but much remains still to be accomplished. Each year adds to the total knowledge available, and with the advantage of having before him the result of the labours of his predecessors, the future historian should be in a position to write a far more complete history than has yet appeared. Within the last two decades, a large amount of investigation has been completed; and masses of material exist for the compilation of a history which would almost naturally be divided into three periods, the first of which would carry the story as far as the middle of 11th century, the second as far as the end of the 13th century and third to the annexation of Upper Burma in 1885. For the earliest period the materials are sparse and uncertain, though future exploration may add much to the epigraphical and numismatic evidence available. The study of Chinese documents would perhaps be fruitful, but such notices as are known regarding Burma in Chinese literature are brief, and the necessary search for fresh material in this direction will entail great labour and patience. The second period is much richer

in materials. The evidence of monuments and votive tablets is reinforced by the story told in numerous lithic inscriptions, though in the deciphering and collation of this evidence much still remains to be done. These are supplemented by documentary evidence, not only of Burmese chronicles, but also of Chinese works and also by the accounts of the voyages of Arab, Persian and Indian travellers. It should, therefore, be possible to compile a history of this period with a certain degree of fullness and accuracy. The third period is naturally the richest in evidence of all kinds; stone inscriptions, vernacular literature, and official records increase in numbers. Chinese intervention becomes more frequent, and consequently notices in Chinese works are far more common. Comparisons with other records, for instance with those of Siam and of the Laos, can be made, and the stories of the adventures of Western travellers and merchants also afford a fruitful source of information, more particularly regarding the customs and the trade of Burma. The projection of such a history is a matter of great importance, and Sir Reginald Craddock is pleased that there is a good prospect of its inception at no distant date.

6. The year has been barren as regards the discovery of new inscriptions and of other archaeological treasures. Some stone axe heads however from the Myaing Township of the Pakōkku District are of interest, though that interest is geological rather than archaeological. The axe heads are said to belong to the close of the Pliocene or the beginning of the Pleistocene period.

The report is the joint work of Mr. Taw Sein Ko and of Mr. Duroiselle, to both of whom His Honour wishes to express his thanks for their most painstaking and valuable investigations, as well as to the other officers mentioned in the report. The Department will sustain a great loss in the forthcoming retirement of Mr. Taw Sein Ko, but it is confidently expected that Mr. Duroiselle will maintain the traditions of the Department in its high level of scholarly research.

By order of the Lieutenant-Governor of Burma,

C. M. WEBB,

Chief Secretary to the Government of Burma.

REPORT

OF THE
SUPERINTENDENT, ARCHAEOLOGICAL SURVEY, BURMA.

For the year ending 31st March 1919.

FIRST PART.

SECTION I.

(Office work, giving details of programme carried out and of programme proposed for the ensuing year.

The programme for the year under report consisted of the following items :—
Programme for the past year
and action taken with regard to it.

Archaeological Programme.

(i) The continuation of the compilation of a Monograph on the terra-cotta plaques with *Jataka* scenes from the Petleik Pagoda, Pagan.

(ii) The compilation of the second part of the Monograph on the Ananda Temple at Pagan, together with an explanation of the plaques illustrating the last Ten Great *Jatakas* with Talaing inscriptions.

(iii) The compilation of a History of Architecture at Pagan in which will be included historical monographs on the principal temples.

(iv) The preparation of *Catalogues Raisonné* of the Pagan and Mandalay Museums.

(v) The Architectural Survey of the Palace Buildings, Mandalay.

The items (iv) and (v), viz. item (iv) "the continuation of the examination of (a) Yathemyo (Pegu) and (b) Twante," and item (v) "the excavation in the neighbourhood of the Payagyi Pagoda, Hmawza, for Pyu inscriptions," which were referred to in paragraphs 1 and 2 at pages 1 and 2 of my Annual Report for the year ending 31st March 1918, were subsequently omitted from the above programme with a view to economy.

Epigraphical Programme.

(i) The translation of the first volume of the *Inscriptions collected in Upper Burma, 1900*.

(ii) The translation of the *Original Inscriptions collected by King Bodawpaya, Upper Burma, and now placed near the Patodawgyi Pagoda, Amarapura*.

(iii) The compilation of an exhaustive list of the inscriptions found in Burma, arranged according to their dates, giving (a) the place of origin, (b) founder's name, (c) a brief indication of their contents with special reference to historical or important religious data.

(iv) The publication of some individual inscriptions chosen from the above or other sources, with plates of the original inscriptions, literal transliteration, translation and notes.

Archaeological Programme.

Item (i).—"The writing of the letter-press of the Monograph on the 500 terra-cotta plaques from the Petleik Pagoda, Pagan, has been begun."

Item (ii).—The Monograph on the 400 plaques from the Ananda Temple at Pagan has been thoroughly revised and corrected and sent to Press. It is now in proof; two proofs of one-third of the work have been corrected, and it is hoped that what remains will now soon be passed through the press. The photographs of all the plaques still *in situ*, altogether 389 in number, have at last been successfully taken; they are being prepared for reproduction and will soon be sent to press. [Chas. D.]

Item (iii).—Some more drawings and photographs of the principal temples at Pagan were prepared in the course of the year (*vide* Appendix E), and the work is in progress.

Items (iv) and (v).—Mr. Duroiselle was absent on leave for three months with effect from the 1st April 1918, and owing to want of time, the execution of these two items was held in abeyance.

Epigraphical Programme.

Item (i).—Maung Ba Aung, B.A., new Archaeological Scholar, was put on the work of translating the first volume of the *Inscriptions collected in Upper Burma*, 1900, from the point left off by Maung Hla, B.A., the late Archaeological Scholar, and now Archaeological Assistant. Maung Ba Aung succeeded in translating 56 pages of the above volume.

Items (ii) to (iv).—With regard to these two items Mr. Duroiselle writes as follows:—

Item (ii).—In October 1918, Maung Hla, B.A., Archaeological Assistant, was placed on this duty, and he has succeeded in translating, with historical and philological notes, twenty inscriptions. Up to October 1918, he had, besides other duties, to work at *item (i)* above, and also help at the rough translation (explained in paragraph 38, page 15, of our Annual Report, 1917), which was finished about September 1918.

Item (iii).—The first part of this list has been completed and sent to the Press; the second proof is now under correction. This first part includes all the inscriptions found in Burma, arranged according to their dates, and giving (a) the place of origin, (b) founder's name, (c) a brief indication of their contents.

The second part, which will contain the names of all historical persons, places, monuments, etc., contained in the six volumes of inscriptions already published as well as in the two volumes of the *Hman-nan-yazawin*, is in progress. All such names have already been collected from all the six volumes of inscriptions, and from the first volume of the *Hman-nan-yazawin*; the next step, when the second volume of the last-mentioned work has been gone through, will be to append to each name the necessary notes.

Item (iv) "Under this item, one Burmese and six Talaing inscriptions have been prepared and revised. Historical data bearing upon them, from Talaing sources, and specially relating to Kings Dhammaceti and Hanthawaddy Sinbyushin and the Talaing patron Saint Gavampati are being collected. The collection is nearly completed and the letter-press of these inscriptions will be sent to Press in the course of this calendar year." [Chas. D.]

In brief, the work under the different items enumerated above is in progress with the exception of items (iv) and (v) under the Archaeological Programme, which have been held in abeyance for want of time. Item (iii) under the Epigraphical Programme is now complete so far as the first part is concerned.

2. The Local Government has sanctioned the continuation, for the ensuing year, of the same programme of archaeological and epigraphical work, and the alteration of the item under the head *Epigraphical Programme* from (iii) "The compilation of an exhaustive list of inscriptions found in Burma, arranged according to their dates, giving (a) the place of origin, (b) founder's name, (c) a brief indication of their contents with special reference to historical or important religious data" to (iii) "The compilation of an exhaustive list of inscriptions found in Burma, Part II, giving a list of names of persons, places, monuments, etc., found in the six volumes of inscriptions already published and in the *Hman-nan-yazawin* with explanatory notes."

3. In paragraph 3 at page 2 of my last Annual Report, there is given a programme of archaeological work proposed by the Honorary Archaeological Officer for Arakan for the year 1918-19 and action taken with regard to it. It consisted of the following items:—

(i) To visit Myohaung for the examination of the condition of the following structures:—

Wunti *Thein*; Sandikkan Mosque, Kothaung Pagoda; Sandarama Taik, Mahati Pagoda and the Kyaukmyo Image.

(ii) To visit Kudaung Cave Temple in the Rathedaung Township, and to make a general survey of the locality.

(iii) To visit Kyauktaw to enquire into the finding of certain relics at a village about 4 miles to the north of that town.

(iv) To visit Mahamuni for the purpose of interviewing certain people prior to their appointment as Trustees of the Temple.

With the exception of item (ii), the execution of which has been held in abeyance for want of time and necessary funds, satisfactory progress has been made in respect of the remaining three items. The Honorary Archaeological Officer reports as follows with regard to these three items:—

"Item (i).—Of the six structures two, Kothaung and Sandikkhan Mosque, could not be examined owing to want of time.

"Item (iii).—These relics have been classified and a note added to them.

"Item (iv).—This has been accomplished and the matter is now in its final stage."

For the ensuing year, the Honorary Archaeological Officer does not propose to put up any definite programme. He will utilize his opportunities as they arise. He has his own legitimate duties to attend to, and he finds himself much handicapped to do archaeological work during his spare hours.

SECTION II

Tours and Inspection of Buildings and Sites.

4. The following statement shows the time spent on each tour and the places visited by the Superintendent, Assistant Superintendent and the Honorary Archaeological Officer for Arakan:—

Date.	Object of journey.	Number of day
1918.	<i>Superintendent, Archaeological Survey.</i>	
August 29th to September 15th.	To attend the meetings of the Burma University Committee held at Rangoon.	18
October 26th to 31st ...	To examine Mr. G. E. Harvey, I.C.S., in Burmese, by the Proficiency Standard, at Rangoon.	6
November 19th to 30th ...	To inspect the archaeological buildings at Pagan ...	12
December 11th to 23rd ...	To attend the meetings of the Burma University Committee—the Oriental Sub-Committee held at Rangoon.	13
1919.		
January 18th to 25th ...	To attend the final meeting of the Burma University Committee held at Rangoon.	8
February 19th to 24th ...	To interview the Chief Secretary to the Government of Burma, Rangoon.	6
	Total ...	63
1918.	<i>Assistant Archaeological Superintendent for Epigraphy.</i>	
August 29th to September 15th.	To attend the meetings of the Burma University Committee held at Rangoon.	18
December 12th to 22nd ..	To attend the meetings of the Burma University Committee held at Rangoon.	11
	Carried over ...	29

REPORT OF THE SUPERINTENDENT		Object of journey.	Number of days.
Date.		Brought forward ...	29
1919.		<i>Assistant Archaeological Superintendent for Epigraphy.</i>	
January 18th to 25th	To attend the meeting of the Burma University Committee held at Rangoon.	...	8
February 5th to 23rd	To inspect the archaeological buildings at Pagan	...	19
March 2nd to 10th	To discuss the Gramophone Linguistic Survey of Burma with Mr. L. F. Taylor, Principal of the Government High School at Bassein.	...	9
		Total ...	65
1918.		<i>Honorary Archaeological Officer for Arakan.</i>	
April 8th to 12th	To inspect the relics found at Petu village, Kyauktaw, and to examine the place of unauthorised excavations at Myohaung.	...	5
May 1st to 10th	To inspect the Pharagri, Wunti-thein, Sandarama Pagoda, Dukkan-thein and Kyei-daw-shin Pagoda.	...	10
August 25th to 27th	To enquire into the finding of certain treasures at Myohaung	...	3
December 24th to January 1st, 1919.	To inspect the Nangya Image, the Mahati Pagoda and the Kyaukmyo Image.	...	9
		Total ...	27

For 29 days in October and November 1918, I was on tour in connection with my duty as Examiner in Chinese, and from the 1st April to the 15th June 1918, I took up my summer residence at Maymyo, where I was engaged in writing the Provincial Annual Report, and my contribution to Part I of the Report of the Director-General of Archaeology.

5. For 39 days in August and December 1918 and January 1919, I was on tour in connection with the meeting of the Burma University Committee at Rangoon. It is hoped that the University would be established at no distant date. The Burmans throughout the Province are immensely gratified that candidates will be permitted to offer the Burmese Language, Literature and History for the Pass and Honours Courses for the B.A. degree. If, under the aegis of the University, the study of these subjects is systematized and rendered scientific, the progress of archaeology will receive a great stimulus. It is for consideration whether, during the next decade or two, a separate University should not be started at Mandalay, which is still the centre of Burmese learning, refinement and culture. In the United Provinces, now presided over by Sir Harcourt Butler, which has a population of 47 millions, there are two Universities: one at Allahabad, and the other at Benares. In the near future, it is proposed to establish three additional Universities at Aligarh, Lucknow and Agra. That is to say, there will be five Universities in a single Province. The University at Benares inculcates Hindu ideals, while the projected institution at Aligarh will teach the ideals of Islam. In the same manner, in order to promote the advancement of the Province, a combination of Buddhist and Western ideals may be taught at the proposed University at Mandalay.

(6. "In February 1919, I visited Pagan to examine and study the frescoes in temples at various localities, especially at Min-nan-thu and Pwa-saw villages which were once the reputed seat of the Ari and the cradle of Nāga worship, and also to supervise the preparation of estampages and photographs of a Siamese Inscription at the Pagan Museum and of the Shwezigôn bell inscription at Nyaung-u. Estampages and photographs of the former inscription were sent to M. G. Coedes, Librarian of the National Library, Bangkok, for favour of decipherment." [Chas. D.]

I spent the latter part of November 1918 at Pagan inspecting archaeological buildings in the company of Mr. J. D. Stuart, Superintending Engineer, Chindwin Circle, Mr. C. E. Scovell, Executive Engineer, Pakôkku Division, and Mr. T. O. Foster, Consulting Architect. In addition to matters relating to conservation, we discussed about the alignment of new roads connecting the different pagodas, and about the planting of trees within the circuit walls of the more notable monuments.)

SECTION III.

Recommendations made during the year for Conservation or Excavation.

7. There are seven monasteries at Mandalay built by the last two kings of Burma and their relations, which are now conserved by Government at the public expense. They are the (i) Sangyaung Monastery, (ii) Queen's Monastery or Myadaung *Kyaung*, (iii) Shwenandaw Monastery, (iv) Salin Monastery, (v) Thudama *Kyaung*, (vi) Remains of the Atumashi *Kyaung* and (vii) Taikta Monastery. They had no Trustees, and since they were brought on the list of monuments conserved by Government, all necessary repairs to them were executed at the public expense under the supervision of the Public Works and Archaeological Departments. With a view to stimulate private benefactions among the pious Buddhists of Burma in the conservation of their national monuments, Trustees have now been appointed to them, under the orders of His Honour the Lieutenant-Governor, in the person of U Kyaw Yan, A.T.M., and U Su, *Barrister-at-Law*, two well-known and influential Burmese gentlemen, who are also Trustees of the Kuthodaw Pagoda, Mandalay. They will be authorized to collect subscriptions for the upkeep of these buildings from the general public and to expend them together with such grants as the Local Government may sanction for this purpose, on whichever of these seven buildings. The exercise of this power of expenditure is to be subject to the approval of the Superintendent, Archaeological Survey. The Trustees will keep accounts of all moneys received by them from the Government and from the public, and of all sums expended by them, and will submit the accounts for inspection by the Executive Engineer, Mandalay Division. For the maintenance of these buildings during the year 1919-20, the Local Government will make a grant of Rs. 1,000, and is prepared to augment this contribution in later years, if the Trustees can, firstly, raise substantial sums from the offerings of pious Buddhists, and secondly, prove that they have made a good use of the money already contributed.

8. In connection with the proposal for improving the Mandalay Palace grounds and laying out a garden as formulated by Sir John Marshall, Kt., C.I.E., Director-General of Archaeology, in his memorandum of the 12th January 1918, His Honour the Lieutenant-Governor remarks as follows, after a personal visit to the Palace: "The question of the garden is one which, I think, must, so far as execution is concerned, be postponed until finances improved, but there is no reason why a Committee, such as that sketched in paragraph 24 of Sir John Marshall's note should not be formed and preliminary designs made for the lay out of the garden and for the general scheme to be followed. The water-supply and its cost should similarly be considered by the Superintending Engineer, and estimates framed. The question of a European gardener is one which must be deferred until after the war. I was certainly surprised to find that there is no one of the Kew Gardener class employed by the Local Government of Burma. This omission will certainly have to be made good in due course, and if a Kew Gardener is hereafter appointed, he will doubtless be charged with the supervision of the proposed garden in the Mandalay Palace grounds as one of his duties." An estimate amounting to Rs. 26,225 and providing for (i) the laying out of a garden and (ii) installation of an electrically driven centrifugal pump and pipes has been prepared and is awaiting funds; and the following Resolution has been issued by the Local Government on the formation of a Committee, to be called the "Mandalay Palace Garden Committee."

Extract from the Proceedings of the Government of Burma in the General Department No. 2A-5, dated the 15th February 1919.

"Resolution.—In his memorandum on the Ancient Monuments of Mandalay, dated the 12th January 1918, the Director-General of Archaeology in India suggested amongst other measures that the Palace gardens at Mandalay should be laid out on definite and suitable lines, and that a Committee of persons

person specially interested in the subject should be placed in charge of the operation in order to secure that adequate and skilled attention may always be available. After personal visit to the Palace the Lieutenant-Governor agrees that it is necessary to undertake improvements to the gardens, and that while the actual execution of such measures must be postponed until the present restrictions on other than essential expenditure are removed, the immediate constitution of a Committee is desirable to formulate the preliminary designs for the general lay-out of the gardens, and to supervise the realisation and the maintenance of the scheme when funds are once more available. The Lieutenant-Governor is therefore pleased to appoint the following Committee, to be called the Mandalay Palace Garden Committee, to supervise the improvements to be made to the Palace gardens in accordance with the recommendations of the Director-General of Archaeology in India:—

- (1) The Commissioner, Mandalay Division;
- (2) The Superintendent, Archaeological Survey;
- (3) The Deputy Commissioner, Mandalay;
- (4) The Assistant Archaeological Superintendent for Epigraphy;
- (5) The Executive Engineer, Mandalay Division;
- (6) The Cantonment Magistrate, Mandalay;
- (7) Lady Cuffe;
- (8) Mrs. Swinhoe.

(i) The Lieutenant-Governor is much obliged to these ladies and gentlemen for having kindly consented to serve on the Committee.

(ii) The duties of the Committee will, in particular, include—

(a) the preparation of preliminary designs for the lay-out of the gardens and the superintendence of the execution of these designs when approved;

(b) the formulation of a scheme for the future maintenance of the gardens and the giving of advice on the provision of a water-supply, on the entertainment of establishment and on the funds required for annual maintenance;

(c) the framing of rules, to be approved by the Local Government, for the conduct of business, the control of finance and for any similar matters on which rules may be desirable;

(d) the general supervision of the gardens, and control of the establishment and of the funds allotted by Government for the maintenance of the gardens.

(iii) The Commissioner of the Mandalay Division will be the Chairman of the Committee. Additional members may be co-opted by the Committee and the Local Government may make appointment either to increase the membership of the Committee or to fill any vacancies that occur."

9. In paragraph 8 at page 4 of my last Annual Report, a reference is made

to the preparation of a large scale map of Pagan showing the notable monuments and the existing and proposed roads leading to them. The Local Government has sanctioned the preparation of the map and the work is now nearly complete. In November 1918, I met at Pagan, by appointment, Mr. L. E. Palmer, Deputy Director, Land Records Department, Burma, and, in consultation with me, he drew up a memorandum on the subject. It is proposed to link all the important pagodas at Pagan by a system of roads of about 20 feet in width, and also to have subsidiary roads connecting monuments of minor importance. The road from Nyaung-u to the Pagan Circuit-house is to be metalled, and it will be continued as a *kutchu* road, to the Petleik Pagoda in the village of Thi-yi-pyit-saya near the Lawkananda Pagoda. The alignment of the new roads will be determined by the Officers of the Public Works Department, who will be supplied with traces of the map.

10. It is a great pleasure to me to record the expert assistance which the Officers of the Public Works Department have always willingly and cheerfully rendered to me in the conservation of the monuments of the Province. During the course of the year, I often met Sir Otway Cuffe, Superintending Engineer, Mandalay Circle, and Mr. G. A. Grossett,

Progress made in the preparation of large scale map of Pagan.

Inspection of archaeological buildings by Public Works Department Officers.

Executive Engineer, Mandalay Division, with whom I discussed many questions relating to the conservation of the Palace buildings and other monuments at Mandalay. I met at Pagan, in November last, Mr. T. O. Foster, Consulting Architect to the Government of Burma, Mr. J. D. Stuart, Superintending Engineer, Chindwin Circle, and Mr. C. E. Scovell, Executive Engineer, Pakòkku Division, with whom I inspected the monuments at Pagan. Mr. Stuart recorded a note on them containing many valuable suggestions for their improvement. Inspection notes and reports on the archaeological buildings were also received from the following Public Works Department Officers:—

Mr. C. E. Scovell, Executive Engineer, Pakòkku Division; Mr. G. A. Grossett, Executive Engineer, Mandalay Division; Mr. S. Dawson, Executive Engineer, Shwebo Division; Mr. J. A. A. Morrison, M.A., M.Sc., Executive Engineer, Pegu Division; Maung Po Thauung, B.C.E., K.S.M., Executive Engineer, Tharrawaddy Division; Mr. H. Butcher, Executive Engineer, Rangoon Division; Mr. O. H. Teulon, Executive Engineer, Bassein Division; and Mr. S. H. Hampton, Assistant Engineer, Kyaukse.

11. In his inspection note recorded in November 1918, Mr. J. D. Stuart, Superintending Engineer, Chindwin Circle, writes as follows: "Maung Pan Maung, Temporary Lower Subordinate, who has lately been put in charge of Pagan, shows great interest in his work." Later on, Mr. C. E. Scovell, Executive Engineer, Pakòkku Division, writes: "The appointment of Maung Pan Maung, Temporary Lower Subordinate, to the charge of the Pagan pagodas, has produced very happy results. Being a good Buddhist, he has taken a delight in his work and, as his appointment is practically a permanent one, the future of the maintenance of the Pagan pagodas is assured." I may add my own encomium by saying that Maung Pan Maung has given me satisfaction in his work, that, as required by Lord Curzon, he has accorded a "reverential treatment" to the Buddhist edifices in his charge, and that, in the discharge of his duties, he has displayed an admirable amount of zeal and enthusiasm. I must not forget to mention the services rendered by Maung U, Sub-Engineer, who has been, for the last eight years, in charge of the Palace buildings and ancient monuments at Mandalay. During the year under report, he had to get through a large amount of work in connection with the improvements to the Palace and the *pyatthats* on the walls of Fort Dufferin, in addition to the multifarious other duties he had to discharge as an Officer in charge of one of the heaviest subdivisions in Burma. The Public Works Department succeeded in spending Rs. 44,729 during the year in the Mandalay Division, which amount was spread over 20 monuments, and it was greatly due to Maung U's energy, his faculty of organization and expert knowledge of Burmese architecture that the conservation works were satisfactorily carried out. The repairs and improvements to the Palace, which are suggested by Sir John Marshall in his Inspection Note, dated the 12th January 1918, and which are estimated to cost Rs. 68,315, will be executed by him under the control of the Executive Engineer, Mandalay Division, and the Superintending Engineer, Mandalay Circle.

12. I value highly the assistance and expert advice given me by Mr. J. D. Stuart, Superintending Engineer, Chindwin Circle, and Mr. C. E. Scovell, Executive Engineer, Pakòkku Division, in the conservation of the interesting monuments at Pagan. Both of them accompanied me while inspecting these structures in November 1918. Mr. Scovell's keen interest in Burmese architecture and enthusiasm for conservation are an invaluable asset to the Archaeological Department. He discovered an encased *stupa* of the 9th century near the Damayangyi Pagoda (*vide* paragraph 58) and had the brick casing removed at his private expense. My relations with all the other officers of the Public Works Department, especially with Sir Otway F. L. W. Cuffe, Bart., Superintending Engineer, Mandalay Circle, and Mr. G. A. Grossett, Executive Engineer, Mandalay Division, were of a most cordial nature, and the satisfactory progress of conservation work may mainly be ascribed to their efforts and sympathetic supervision and control.

Co-operation of Public Works
Department Officers.

SECTION IV.

Progress made in the preparation of the Provincial List of Ancient Remains.

Amendment of the classification in the list of ancient monuments.

13. Hitherto the classification of ancient monuments has been made in accordance with the orders contained in the Government of India, Home Department Resolution No. 3-168-83, dated the 26th November 1883. This classification takes no account of privately-owned monuments, which are maintained by Government in accordance with agreements made under section 5 of the Ancient Monuments Preservation Act, VII of 1904, and the Governor-General in Council has, therefore, been pleased to direct that, in future, the lists of ancient monuments should be classified as noted below (*vide* Government of India, Education Department—Archaeology and Epigraphy—Resolution No. 48, dated the 21st February 1919):—

(i) Those monuments which from their present condition and historical or archaeological value ought to be maintained in permanent good repair.
(ii) Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls and the like.

(iii) Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes (i) and (ii) should be further sub-divided thus:—

(i) (a) and (ii) (a) : Monuments owned and maintained by Government.
(i) (b) and (ii) (b) : Monuments owned and maintained by private persons.
(i) (c) and (ii) (c) : Monuments owned by private persons but maintained by the owners and Government jointly or by the Government exclusively.

It may be of interest to the Buddhist public of Burma to note that section 5 of the Ancient Monuments Preservation Act is inoperative in this Province because there are no privately-owned monuments, which, in accordance with agreements, are maintained by the Government exclusively, or by the owners and the Government jointly. As a matter of fact, no such agreements have ever been entered into. The excited agitation against the protection of pagodas by Government, that spread over Lower Burma in 1915,* during the throes of the great European War, was partly due to the popular misinterpretation of this section 5. It was thought that the Government had fully made up its mind to secure, by agreement, the custody and possession of all Buddhist shrines in the Province, and that such a policy had been determined upon because large sums of money were required for carrying on the war. Happily, wiser counsels prevailed, and the agitation died down.

14. In paragraph 17, at pages 5—8 of my Annual Report for the year ending 31st March 1910, is given a schedule published in the Government of Burma, General Department Notification No. 163, dated the 24th May 1909, under the Ancient Monuments Preservation Act, 1904. Under date 30th July 1918, the Local Government issued the following Notification in amendment of the above:—

No. 160.—In exercise of the power conferred by section 18, sub-section (x), of the Ancient Monuments Preservation Act, 1904, the Local Government is pleased to direct that the following amendment shall be made in the Schedule published in General Department Notification No. 163, dated the 24th May 1909:—
For Serial Nos. 1 to 12 in the said schedule the following shall be substituted and Serial No. 13 shall be renumbered No. 3:—

Serial No.	District.	Township.	Town, village-tract or circle.	Description of sculptures, carvings, images, bas-reliefs, inscriptions or other like objects.
(1)	(2)	(3)	(4)	(5)
1	Akyab ...	Kyauktaw	...	Sculptures, carvings, images, bas-reliefs, frescoes, mouldings, inscriptions and other like objects attached to or forming a portion of or situated within the precincts of any pagoda or uninhabited brick monastery.
2	Do. ...	Myohaung	...	

* *Vide* paragraph 16, page 6, of my Annual Report for the year ending 31st March 1915, and paragraphs 16 and 17, pages 7-8, of my Annual Report for the year ending 31st March 1916.

15. Under the provisions of sections 20 and 23 of the Ancient Monuments Preservation Act, 1904, the Local Government is pleased to direct that the following additions shall be made to the schedule published in General Department Notification No. 171, dated the 3rd July 1909 (*vide* Government of Burma General Department Notification No. 225, dated the 17th October 1918):—

Schedule.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local areas.
(1)	(2)	(3)	(4)	(5)
1(a)	Akyab ...	Kyauktaw ...	Yala Ashe, Sino, Okkyut and Yala North Circles.	<i>North</i>.—A straight line drawn from Odein village on the east bank of the Kaladan river to Palan village and thence the prolongation of that line to its junction with Rangyaung Range. <i>East</i>.—Rangyaung Range and Thayègyaung. <i>South</i>.—A straight line from Akaza to a point on the Thayègyaung, where the straight line drawn from Akaza to Kwazôn river intersects it. <i>West</i>.—The Kaladan river.
1(b)	Akyab ...	Myohaung ...	Yangyaung and Shingyaw Circles.	<i>North</i>.—Rangyaung Range and Mahamuni village-tracts. <i>East</i>.—Rangyaung Range to its southernmost extremity and thence a straight line to Teinnyo village on the Yangyaung Creek. <i>South</i>.—A straight line drawn from Teinnyo on Kwazôn and thence a straight line to a point to the Thayègyaung, where the straight line drawn from Kwazôn to Akaza intersects it. <i>West</i>.—Thayègyaung.

SECTION V.

Accounts of detailed Surveys and Excavations.

16. The architectural survey of Pagan is being proceeded with. As explained in item (iii) under "Archæological Programme," paragraph 1, some more drawings and photographs of the principal temples at Pagan were prepared in the course of the year (*vide* Appendix E).

17. Under the circumstances explained in paragraph 1, a detailed survey of the ancient sites of (a) Yathemyo (Pegu) and (b) Twante, and the excavation in the neighbourhood of the Payagyi Pagoda, Hmawza, were held in abeyance.

No excavation undertaken in 1918-19.

SECTION VI.

Accounts of Conservation Works proposed, carried out, or in progress, and of expenditure incurred on them.

18. The following is the sanctioned programme of archæological works for 1918-19:—

Sanctioned Programme of Archæological Works for 1918-19.

	Rs.
(1) Wages of Care-taker to the Old Portuguese Church, Syriam ...	144
(2) Annual repairs to Palace Buildings, Mandalay ...	2,000
(3) Wages of durwans looking after the Palace, Mandalay ...	3,048
(4) Annual repairs to <i>pyatthats</i> on Fort Walls, Mandalay ...	1,500
(5) Annual repairs to Sangyaung Monastery, Mandalay ...	100
(6) Annual repairs to Queen's Monastery, Mandalay ...	100
(7) Annual repairs to Shwenandaw <i>Kyaung</i> , Mandalay ...	176
(8) Annual repairs to Salin Monastery, Mandalay ...	100
(9) Annual repairs to Salin <i>Kyaung</i> , Mandalay ...	100
(10) Annual repairs to Thudama <i>Kyaung</i> , Mandalay ...	80
(11) Annual repairs to Atumashi <i>Kyaung</i> , Mandalay ...	50
(12) Annual repairs to Tawyagyaung Pagoda, Mandalay ...	196
Amarapura.	
Carried over ...	7,594

Towards this expenditure, the Government of India contributed Rs. 9,600 out of the Imperial grant of Rs. 10,800 sanctioned for archæological works in Burma during the year 1918-19, and the Provincial revenues contributed the remainder, *viz.* Rs. 42,596.

Programme of works in connection with the Palace at Mandalay.

conservation of the Palace, Mandalay, together with the *pyatt hats* on the Fort Walls :—

B.—*Future, when finances improve.*

Contingencies
Petty items

C.—Recurring Charges.

		Total	
(1)	Maintenance of Palace ...	...	71,074
(2)	Unforeseen special repairs ...	...	
(3)	Maintenance of garden ...	...	10,500 (a)
(4)	Maintenance of pyatthats ...	...	2,000
		...	2,400 (b)
		...	2,400
	Total	...	17,300

Until the works mentioned under B above have been carried out, (a) will be only Rs. 10,000 and (b) *nil*. The works under A are in progress. Towards their cost, the Government of India contributed Rs. 9,600 out of the Imperial grant of Rs. 10,800 sanctioned for archaeological works in Burma during the year 1918-19, and sanctioned a special grant of Rs. 15,157 from the general revenues during the year 1919-20. They have also intimated that a further grant of Rs. 1,000 will be made towards their cost from the special archaeological grant of one lakh during the year 1919-20. Thus the total amount contributed by the Government of India towards the cost of conserving the Palace at Mandalay during the years 1918-19 and 1919-20 is Rs. 34,757.

20. With the exception of the necessary items of work mentioned under C in the preceding paragraph and those which fall under the category of recurring charges, it is not proposed to add any more items of works to those mentioned under A above.

21. The following is the list of the principal works, which are awaiting funds :—

List of works awaiting funds.

<i>Mandalay Division.</i>		Rs.
(i) Special repairs to Sangyaung (consisting of two buildings), at Amara-pura.		21,000
(ii) Replacing mat walls and <i>Wagat</i> roof of two cook houses in the Queen's Monastery by corrugated iron walls and roof, Mandalay.		825
Total	...	21,825
<i>Pakókku Division.</i>		
(i) Special repairs to Damayazaka Pagoda near Pagan	...	9,285
(ii) Special repairs to Damayangyi Pagoda near Pagan	...	12,216
(iii) Special repairs to Shwesandaw Pagoda at Pagan	...	10,651
(iv) Special repairs to Tilominlo Pagoda at Pagan	...	15,030
(v) Constructing quarters for the durwans at Pagan	...	2,754
(vi) Extension of Museum at Pagan	...	28,200
(vii) Additions and alterations to Sulamani Pagoda at Pagan	...	4,738
(viii) Special repairs to Thandawgya Image at Pagan	...	840
(ix) Special repairs to Abèyadana Pagoda at Pagan	...	1,342
(x) Special repairs to the Kubyaukkyi Temple, Pebingyaung Pagoda and Shittaung Pagoda, Pagan, which may be roughly estimated as	...	5,000
Total	...	90,056
<i>Shwebo Division.</i>		
(xi) Ideal wire fencing round inscription shed near Tupayán Pagoda, Sagaing.		511
Total	...	511
<i>Pegu Division.</i>		
(xii) Acquisition by Government of the old buoy found near Baw in Thanatpin Township, removing the same to the inscription shed at Zaingganai, and making a wooden grating for its exhibition.		244
Total	...	244
<i>Bassein Division.</i>		
(xiii) Fixing a memorial tablet on the old East India Company's Factory on Hainggyi Island.		400
Total	...	400

Some of the estimates of the aforesaid monuments were prepared several years ago, and they have probably now become obsolete and will require revision because of the variation in the prices of materials.

22. Thus the total amount of estimates awaiting funds is as follows :—

Total amount of estimates awaiting funds.

	Rs.
(i) Mandalay Division as given under B in paragraph 19 above	71,074
(ii) Mandalay Division	21,825
(iii) Pakókku Division	90,056
(iv) Shwebo Division	511
(v) Pegu Division	244
(vi) Bassein Division	400
Total	1,84,110

SECTION VII.

Notice of the Subordinates and their work and of changes in personnel.

23. Mr. C. Duroiselle writes: "The staff of my office, as a whole, have continued to give satisfaction."

Services of Subordinates.

24. "Maung Hla, B.A., Archæological Scholarship-holder for the last three years, was appointed a temporary Archæological Assistant for five years with effect from the 12th September 1918. He is prosecuting his archæo-

Appointment of Archæological Assistant.

logical and epigraphical studies with zeal, and has taken up, since nearly two years, the study of French, a knowledge of which will be highly beneficial to him in the prosecution of his work. His services in various branches of the work have been much appreciated."

25. Mr. Duroiselle took privilege leave for three months from the 1st April 1918, and his appointment remained unfilled during his absence.

Mr. Duroiselle on privilege leave.

26. Maung Ba Aung, B.A., was awarded the Archæological Scholarship. He has shown keen interest in his work and has in him the makings of an Oriental Scholar.

Archæological Scholar.

27. The services of the clerical staff headed by Maung Mya, Architectural Surveyor, and Maung Gale, Typist and Reference Clerk, have been of great value to me. They have

Services of Clerical Staff.

borne the heat and burden of the day, and the Local Government has promised to consider their prospects and advancement at the end of the European war, which is a happy prelude to all projects of reconstruction.

28. Arakan is under a deep obligation to Maung San Shwe Bu, who, amidst the multifarious duties of a busy life, has voluntarily taken up the honorary duties of an Archæological Officer. Since his appointment, much has been done

Honorary Archæological Officer for Arakan.

to arouse, among the Arakanese, an intelligent and appreciative interest in the preservation of their monumental antiquities. I am extremely sorry to hear that he is thinking of giving up his scholarly life for the lucrative career of Assistant Manager of the Bank of Messrs. U Rai Gyaw Thu & Co., Ltd. As a scholar or antiquarian, he may receive posthumous honours, but as a banker, he will teach his fellow-countrymen the high qualities of thrift, honesty, industry and organization, and thereby promote their material welfare, on which all intellectual and moral progress depends. The summary of his work is given in Appendix H, at pages 55-57.

SECOND PART.

SECTION I.

Full accounts of work of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

29. There are 152 "protected" monuments at Pagan, out of which 41 are conserved at the public expense. They are in the custody of nine durwans, to each of whom is allotted a fixed number of pagodas, ranging from 12 to 30, to be visited and reported on in their daily rounds of inspection. On account of the increase of work performed by Maung U Gyaw, durwan of Pagan Myoma, it has been proposed to increase the number of durwans from nine to ten. These men are under the control of U Tin, K.S.M., A.T.M., Subdivisional Officer, Pagan, and arrangements have now been made whereby the immediate supervision of the 11 durwans, namely 9 in charge of the monuments, and 2 in charge of the Museum, is vested in Maung Pan Maung, Sub-Overseer, who, being a Burman Buddhist, has displayed

remarkable zeal and enthusiasm in the preservation and repair of the religious shrines at Pagan. Printed instructions and appointment orders have been re-issued to the 11 durwans, and it is hoped that, under closer personal supervision, they will render better service and give more satisfaction to the Public Works Department, which is held directly responsible for the satisfactory condition of these historic monuments.

30. Sir John Marshall, Director-General of Archæology, recorded, on the 12th January 1918, an Inspection Note on the Ancient Monuments at Mandalay. Ancient Monuments at Mandalay, and copies of it reached me, through the Local Government, near the close of April. The monuments are classified in two groups: (i) the Palace and (ii) the monasteries. The Palace is stated to be "not only the most imposing example of wooden architecture in Burma, but the only monument of its kind in the world. It is an object of patriotic attachment to the Burmese and the centre of attraction to every visitor to Mandalay; in addition to which it is used for State ceremonial purposes by Lieutenant-Governors and Viceroys." It is recommended that a sum of about Rs. 10,000 should be spent annually on the conservation of the Palace. The monasteries, which are seven in number, "were built by the two last kings of Mandalay or their relatives, and several of them are superb examples of Burmese wood carving, which is now so rapidly dying out. Since they were taken over by the Public Works Department, a few repairs have been effected from time to time, mainly in the direction of making them rain-proof, but the annual allotments have been far too meagre for the engineers to embark on any systematic measures of conservation, and the condition of all of them is considerably worse than that of the Palace, while some of them are nearing the last stage of decay.

So long, therefore, as they continued to be used as monasteries, I do not think that Government would be justified in spending any large sums of money on them. Indeed, from an archæological point of view and considering our pressing needs in other directions, I am inclined to think that they ought to be removed entirely from the Public Works' lists."

In accordance with this recommendation, and as stated in paragraph 7, the seven monasteries have been removed from the list of monuments conserved at the public expense and transferred to the custody of U Kyaw Yan, A.T.M., and U Su, *Barrister-at-Law*, together with a Government grant-in-aid of Rs. 1,000. Henceforth, attention will be confined to the Thudama and Patan *Zayats* and the Palace. The revised estimates for the conservation works relating to the Palace amount to Rs. 68,315, of which one-half will be debited to the Imperial revenues as follows, while the remaining half will be borne by the Provincial Budget:—

	Rs.
(i) Allotment made towards the cost of conserving the Palace out of the Imperial grant of Rs. 10,800 sanctioned for archæological works in 1918-19.	9,000*
(ii) A special grant sanctioned from the general revenues	15,157
(iii) An additional allotment from the special grant of one lakh in 1919-20	10,000
Total	34,157

31. As shown in Appendix C, at pages 45-46, the total amount incurred on archæological works in 1918-19 was Rs. 50,255. Of this amount, the following sums were expended on the Palace buildings:—

	Rs.
(i) Annual petty repairs	2,030
(ii) Special repairs	10,561
(iii) South dedicating <i>Pyatthats</i>	1,564
(iv) <i>Pyatthats</i> Nos. 33 and 12 on Fort Wall	11,766
(v) <i>Pyatthats</i> Nos. 41 and 22 on Fort Wall	9,615
(vi) Establishment of craftsmen	2,604
Total	38,140

* This appears to be a mistake for Rs. 9,600 *vide* paragraphs 18 and 19.

32. The great majority of the archaeological monuments are situated at Pagan in the Pakòkku Division, at Mandalay and Amarapura in the Mandalay Division, and at Ava, Sagaing and in the Mandalay Division. At the instance of Sir Otway Cuffe, Superintending Engineer, Mandalay Circle, and Mr. G. A. Grossett, Executive Engineer, Mandalay Division, it was suggested to the Chief Engineer that a cadre of at least six Upper and Lower Subordinates for conserving monuments, and a cadre of at least six Upper and Lower Subordinates for conserving monuments, should be constituted and attached to either of the three divisions named above. The constitution of such a cadre would, no doubt, conduce to efficiency and economy in the conservation of archaeological structures, and it was hoped that an eye would be kept on the men selected for the cadre with a view to give them special promotion, if satisfactory and commendable work was done by them.

33. On the 1st July 1918, a meeting was held at the Palace to discuss Sir John Marshall's recommendations regarding the Palace, and Sir Reginald Craddock, the Lieutenant-Governor, the Hon'ble Lieutenant-Colonel S. L. Aplin, C.S.I., I.A., Commissioner, Mandalay Division, Sir Otway Cuffe, Bart., Superintending Engineer, Mandalay Division, Mr. W. J. Smyth, I.C.S., Deputy Commissioner, Mandalay, Mr. G. A. Grossett, Executive Engineer, Mandalay Division, and myself were present. His Honour recorded a Note, dated the 7th July 1918, of which the following extracts may be cited: "It is clearly a case of deciding either to let the Palace crumble away, or else to spend a considerable sum of money on repairs, on a garden, and on other connected objects, which would make the whole place more attractive and a credit to Mandalay. I think it is clear that it would be a mistake to allow these buildings to crumble into ruin. In addition to the matters in connection with the Palace, referred to by Sir John Marshall, I should like to see the masonry building, which was King Thibaw's own special residence, thoroughly restored and smartened up, and I should like to see this particular building furnished inside after the manner in which it would have been furnished in the time of the Burmese Kings, and thereafter maintained in thorough order."

On the whole, then, once the war is behind us and the Provincial finances have become in a healthy position, I should be willing to devote considerable allotments every year to the purposes specified in this note. The places in Burma, where expenditure of this kind has to be incurred, are, by comparison with India, very limited, and it is all the more necessary that what we do in this respect should be done really thoroughly and well, and in a manner worthy of a great Government." It is clear that Sir John Marshall has succeeded in securing, for the Palace at Mandalay, a most hearty and generous response from the Head of the Province, and, now that the European war is over, the allotments made will be more liberal and continuous in the immediate future. Two estimates were prepared: (i) amounting to Rs. 71,074 for effecting certain improvements to the Palace, as suggested verbally and in writing by the Director-General of Archaeology; (ii) amounting to Rs. 11,861 for executing special repairs to the Palace, for which funds in full were urgently required. It was understood that the first estimate would be kept in abeyance till the war was over, and that the second would be funded as soon as possible.

34. There are 90 monuments borne on the list of the Public Works Department: 25 including the Palace, in the Mandalay Division; 9 in the Shwebo Division; 41 in the Pakòkku Division; 6 in the Meiktila Division; 2 in the Pegu Division; 1 in the Hanthawaddy Division; 5 in the Tharrawaddy Division; and 1 in the Bassein Division. As these monuments are scattered all over the Province, much reliance has to be placed on the co-operation and supervision of the Executive Engineers for their proper conservation and maintenance.

The following proposals were made to the Chief Engineer:—
(i) The Local Government's orders regarding the allotment of funds for archaeological works are received in August or September of each year. All

maintenance repairs should be completed by the end of December, and, if there is any balance, it should be surrendered.

(ii) All work authorities for maintenance repairs should be duly authorised, countersigned and checked by the Executive Engineer of the division.

(iii) A register of detailed expenditure, with dates, should be maintained, and the actual totals should be added, instead of striking a general average on the repair of each building, at the end of the year.

(iv) All such work should be inspected periodically sometime between January and July by the Executive Engineer in charge, and Inspection Notes should be recorded, copies of which should be forwarded to the Superintending Engineer and the Superintendent, Archaeological Survey.

In reply, the Chief Engineer has prescribed the following procedure, which will conduce to the better preservation of the monuments:—

"(i) I consider the 31st December too early a date to fix for the completion of archaeological works. The Chief Secretary is being asked to give earlier sanction, than at present, to the annual archaeological programme, and instructions are being issued to the Superintending Engineers that surrenders of unspent archaeological grants should be made as early as possible, to admit of their re-appropriation, in good time, to other archaeological works requiring funds. It is also being pointed out that balances of archaeological grants should not be utilized, as is done occasionally, on other public works.

(ii) Under the general orders of the Department, Executive Engineers are required to countersign and check work authorities for major repairs. Petty items are carried out, without reference to the Executive Engineer, on the responsibility of the subordinate in charge, and I consider that this procedure should be followed for work authorities on petty archaeological repairs, unless, for any reason, an Executive Engineer deems it necessary to exercise control in respect of the work authorities of any particular subordinate or work. The Superintending Engineers are being informed accordingly.

(iii) Registers will be maintained, where this has not already been done, showing detailed expenditure, with dates, as suggested; and actual totals will be added instead of striking a general average on the repairs of each building at the end of the year.

(iv) The inspection of all archaeological works will be done by Executive Engineers, as far as possible, between January and July of each year as suggested, and Executive Engineers will send copies of their Inspection Notes to you and to their Circle Officers."

SECTION II.

The epigraphical, numismatic, exploratory and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects on which special reports have been contributed to the general Archaeological Report.)

35. In paragraph 33, at page 10 of my Annual Report for the previous year, a hope was expressed that the first number of the *Epigraphia Birmanica* would be published before

the 31st March 1918. Difficulties, however, intervened, and the publication had to be postponed. The mails from Bombay to England were uncertain and intermittent, and some of the corrected proofs returned by Mr. Blagden from London went down to the bottom of the sea owing to the ruthless submarining of merchant and neutral shipping by the Germans. Further, the reproduction of the plates of inscriptions at Madras was unsatisfactory and much delay ensued. The matter dealt with in the manuscripts was quite novel to the compositors and proof-readers in the Government Press, Rangoon, and the corrections and alterations were not carried out to the satisfaction of the learned authors. Unforeseen obstacles generally attend a newly projected publication, and they have to be overcome with tact, foresight, patience and forbearance.

It would appear that the veracity of the Talaing Epigraph No. VIII has been impugned owing to the absence of corroborative evidence. This and other documents purport to be contemporary records, and, if they are declared to be untrustworthy, then their historical value is extinguished. There is, however, a loophole for retreat and further discussion. The Talaing epigraph makes mention of "a certain Choli Prince," who is not specified by his name or title; and, for all we know, he might be the *Satrap* or Governor ruling Kadaram or Pegu in the name of the Chola King, and he might be the medium through which all international intercourse between the Chola and the Burmese kings was conducted, in the same way as all such intercourse between the Yunnan and the Burmese kings or *reking* was conducted through the Viceroy of Bodawpaya of Pagan or Ava. A similar incident happened in the reign of Bodawpaya (1781-1819 A.D.), who ruled at Amarapura. He was engaged in building the celebrated Mingun Pagoda (1790-1797 A.D.), when a Chinese embassy¹ arrived bearing tribute or presents for the Burmese king and "three Chinese Princesses," who were sisters, and who were described as grand-daughters of the Chinese Emperor, for his harem. It is stated in the ၁၀၀၀၀၀၀၀၀၀၀၀ or Inscription of Bodawpaya, that the "presents" included a holy tooth-relic of the Buddha, which the personal exertions of Anawrata (1044-1077 A.D.) and Alaungsithu (1112-1187 A.D.) had failed to secure. The embassy was despatched, in 1790 A.D., by the Viceroy of Yunnan, who made all the necessary arrangements, at his own initiative and without any reference to the Chinese Emperor at Peking, his avowed object being to secure the good-will of a powerful Prince and the peace of a frontier, which was not always satisfactorily safeguarded. Such an event would not be recorded in the Imperial archives at Peking, but the so-called "Chinese Princesses" gave Bodawpaya a veritable "swelled head." He imagined that his suzerainty had been acknowledged by the Emperor of China, who had never been known to present a Chinese Princess to any other king of Burma, and who, in his estimation, was the most powerful ruler in the world. He, therefore, laid claim to Bengal, as an appanage of Arakan, which he had annexed to his dominions, and attempted to drive out the British from India, and thereby laid the germs of a smouldering enmity between his dynasty and the powerful East India Company, which eventually, after three wars, led to the extinction of Burmese independence. The "three Chinese Princesses," who were duly installed as Queens by Bodawpaya in 1790 A.D., would, therefore, appear to be one of the indirect causes of the subversion of the Burmese Monarchy in 1885 A.D. Similarly, it is more than probable that the Chola *Satrap* of Pegu entered into friendly relations with Kyanzitha on his own account, and that a local and insignificant event, as in the case of the Chinese embassy despatched by the Viceroy of Yunnan, would not find a place in the Royal archives of the Chola dynasty in Southern India.

40. "The late Dr. Forchhammer in his *Gardiner Prize Essay*, page 22,* makes the statement that "The Muns (that is, the Mons or Talaings) have no doubt for the last two thousand years occupied the western coast of the Indo-Chinese Peninsula. Their literature is old and their inscriptions range over a period of 14 centuries. On what he based himself in ascribing so high an antiquity to Talaing lithic records is not apparent, for, up to the present, the oldest inscription bearing in mind the relative antiquity of culture among the Talaings, who were in possession of the Buddhist Pali Scriptures from the 4th or 5th century A.D., he deduced that lithic inscriptions ranged over the same period. This deduction was not illogical, as is apparent, when considered in the light of what happened in Campa and Cambodia, where inscriptions followed very soon the introduction of an alien religion to those countries. Moreover—the spirit of Forchhammer will now rejoice—it was a very shrewd deduction, which is now fully confirmed by the coming to light of a Mon Inscription belonging to the 6-7th century A.D. It was discovered some years ago at Lopburi in Siam in a

¹ Vide page 218, Phayre's *History of Burma*.

² Printed at the Government Press, Rangoon, 1884.

monument called San Sung; it was for some time placed in the Ayutthya Museum and then sent to the Vajirāna National Library at Bangkok. There it was, says M. Coedès, marked as being in an "unknown language." Fortunately, ably Talaing words, upon which he was so kind as to make it over to me by sending me a good estampage with a tentative decipherment. Judging from the estampage, the stone is 2 feet 4 inches in height and 2 feet 5 inches in breadth. But only a little more than half the surface is covered with letters; it does not consist of a single inscription, but of four: the first in the middle on the left hand, containing three lines of 6 inches each; the second in the middle from the top, it has 11 lines of 10 inches each; the third is at the top on the right hand and contains 6½ lines, 10 inches long; the fourth is at the bottom under No. 2, it consists of three lines each 6½ inches long; these were originally somewhat longer, for traces of letters are seen on the right, where the stone has flaked off. These inscriptions do not appear to contain any new historical data, but an enumeration of gifts dedicated to the temple. Curiously enough, however, this inscription seems to confirm local traditions, for, according to the history of Camadevi, the princess who founded Haripunjaya (Lamphun) in the 7th century, was the daughter of the king of Lopburi (old Lavo) and the wife of the king of Rāmañadesa, that is, the Talaing country. Talaing histories do not, so far as I am aware, mention this princess. The great interest of this inscription does not, therefore, lie in its contents, but in the fact that it is the oldest Talaing inscription as yet found, and corroborates the tradition, current among the Talaings and the Burmese, that the former possessed an alphabet and a vernacular religious literature from the early centuries of the Christian era. It will also constitute an important link in the history of palaeography in Burma, the only other inscriptions, of about the same period found in Burma, at Prome, being Pyu. M. Coedès, on palaeographic grounds—and I agree with him—places its dates about the 6th-7th centuries A.D. "for its characters are indeed, quite analogous to those used in Cambodia at that date." The inscription has not yet been satisfactorily deciphered; it presents some difficulty in its vocabulary which, though short, contains some archaic words the sense of which has yet to be settled; a good many are readily identified, such as *kyā*, a temple, the Buddha; *wō*, this; *pa*, to make; *yi*, I; *glik*, a loin cloth, clothes; *flow*, cattle; *kwe*, cart; *moy*, one, etc." [Chas. D.]

41. "The Lopburi inscription is important principally in that it confirms what was up to now merely a surmise—a surmise, it is true, founded on strong circumstantial evidence, that is, the relative antiquity of Talaing culture. The form of the characters of this inscription, when compared with those of some Cambodian inscriptions of the same period, and with the alphabets given in Plate VII of Bühler's *Indian Palaeography*¹ and with those in Burnell's *South-Indian Palaeography*² do not leave room to doubt that, as stated by M. Coedès, they belong to the period 6th-7th centuries. It is the oldest document found up to now, which does not mean that it is altogether the oldest; it must be borne in mind that the oldest sites in Lower Burma, excepting to a certain extent, Prome, have not yet been thoroughly searched and explored, and that they may still yield us some more inscriptions as old or, perhaps, older than the present one. Anyway, it is now certain that in the 6th-7th century the Talaings were already writing in their own language, and used words derived from the Pali and Sanskrit; it may be presumed they had probably done so about one or two centuries earlier, for the tradition, which we see greatly corroborated by this inscription, places the introduction of the Buddhist Scriptures, and therefore of letters, about the 5th

¹ Note communicated by M. G. Coedès; see Mission Pavie, *Etudes diverses*, Volume II, *Histoire*, and also Coedès' *Les ouvrages pālis composés en pays thāi*, *Bulletin de l'École Française d'Extrême-Orient*, 1915, page 43.

² Georg Bühler "Indische Palaeographie" in *Grundriss der Indo-Arischen Philologie und Altertumskunde*, Strassburg, 1896.

³ Burnell, *Elements of South-Indian Palaeography*, second edition, London, 1898; with special reference to the Vengi, Cera and Calukya alphabets.

⁴ The inscription contains Sanskrit and Pali forms: *punya*, *prajāvatā*, *vuddharaka*; *uṇṇ*, *ay*, *saddha*, *sila*.

above all the latter, may sometimes prove a help.

¹The end of the inscription seems to make it clear that it was composed from the record of the minister Kyawzwa.

is much the more common. The higher Paths; it is then equivalent to the Arakanese chronicle Dhaññavati-Rājavāṇṣaṣ, page 107, which gives the same date.

44. "M. Ralph Fitch, merchant of London, travelled in the East Indies and Indo-China between 1583 and 1591. He describes what he has seen in the

"The Talaing History of King Dharmaceti (15th century)' at pages 45 ff. gives a list of the buildings and statues erected by this King in Pegu. Among those are mentioned a large building, called the 'Wingabā', in commemoration of the residence, during his exile, of the mythical King Vessantara, in the Vindhya Mountains (Vankapabbata); this has been described in my Annual Report for 1914 (paragraph 39, page 14). The Wingabā is now a mound of ruins. In it, besides many other things, there is said to have been huge statues representing King Vessantara, his wife Maddi, their two children, the Brahman Jujakā and the god Indra.' Nothing is to be seen now of these statues; they must have disappeared a very long time since, for no mention seems to be made of them in other Talaing chronicles (that is, in so far as they are known) nor in Burmese ones. But they were still *in situ* at least a century later, for our good traveller, Ralph Fitch, saw them, as well as, a few years before him, Caesar Fredericke. The latter, a merchant of Venice, travelled for eighteen years (1563-1581), 'in East India and beyond the Indies'; he too, was a shrewd observer; his description of the city tallies exactly with Fitch's, and his sketch of the customs and habits of the people is very interesting and instructive. He visited first Martaban, a month after the king of Pegu, Bureng Naung, had marched with a large army against Siam. During his short stay, he witnessed a bloody affray between the Talaings and a party of 'base Portugales' and lost no time in proceeding to Pegu. After their description of the palace, Ralph Fitch and Fredericke tell us of the pagodas and statues they saw not far off. Says Fitch 'Neere unto the palace of the king there is a treasure wunderfull rich; the which because it is so neere, he doth not account of it: and it standeth open for all men to see in a great walled court with two gates, which he always open. There are four houses gilded very richly, and covered with leade: in every one of them are pagodes or images of huge stature and great value. In the first is a picture of a king in

² *The Principal Voyages of the English Nation*, by Hakluyt, in Every Man's Library, Volume III, pages 281 ff.

⁵ *Opud. cit.*, page 47.—ထာဝရသို့ဝေသာနွှင်ခြင်းပုံစံကပ်စပ်ထိုက်။ ထို ရုပ်ဝေသာနွှင်မှုကွပ်မျက်ခြင်းကွပ်မျက်မှု၊ နှစ်
တစ်မျိုးဆိုလိုက်သည်။

— 10 —

gold with a crowne of gold on his head full of great rubies and sapphires, and about him there stand *four children* of gold," etc., etc. Frederick's description is very much the same—"In the first-house there is a statue of the image of a man of gold very great, and round about him are four little children of most rare rubies and saffres, and round about him are four little children of gold," etc. Our two travellers did not, of course, know whom these images represented, but that they describe king Vessantara and his family is quite clear and unmistakable. They both tell us the king was very huge; this is in keeping with the very ancient Indian habit, which was subsequently copied in Burma, of representing the principal personage in a scene very much taller than the others. They say four little children; they took queen Maddi, who was represented very much smaller than the king, for a child also, although she must have been somewhat taller than her two children standing near her. The fourth "child" is not so easy to identify; but it is no doubt the god Indra mentioned as being near them in the Talaing history; had it been the villain Jūakā, they would probably have had something more to say about that "child," for in Burma he is always represented under the most hideous and repugnant features, and distorted—a perverted image of his degraded and vile soul. So, the statements of the two travellers confirm the record of a Talaing chronicle on a point of which Burmese histories are completely ignorant." [Chas. D.]

45. Few years have been so barren in the matter of new inscriptions as the year just elapsed. None were found, but one, and this solitary one cannot be utilized. It was discovered by Maung U, Sub-Engineer, Public Works Department, Mandalay, and I visited it with him. It is near the Nanda Lake, on the Lamaing Road, to the north of Mandalay Hill, about 2½ miles from Mandalay. It is on the side of the road, completely buried in the ground, except for three or four inches of the top which protrude. No letters can be seen. It is in a cavity, rather deep, formed by the roots of a huge banyan tree, which have grown all round it. Unfortunately, the banyan tree is the habitat of a *genius loci* much feared by the inhabitants of the surrounding villages who tremble at the idea of the abode of the *nat* being in any way disturbed. This has lost the inscription to us, not wishing to disturb and shock the people's feelings." [Chas. D.]

46. "It had generally been accepted for some years that, among the conquests of the Cola king Rājendra-Cola-deva I, Kadāram, also found as Kidāram and Katāha, corresponded to (C)ri Khettara or Old Prome in Deltaic Burma." V. Smith, in the 3rd edition of his "Early History of India," page 466, goes so far as to write that "his fleet (Rājendra-Cola-deva's) crossing the Bay of Bengal, attacked and captured Kadāram (Kidāram), the ancient capital of the kingdom of Prome or Pegu, and also the seaports of Takkolam and Matama, or Martaban, on the same coast. The fall of these towns involved the temporary annexation of the whole kingdom of Pegu to the Chola Empire. Two granite pillars still standing at the town of Pegu are believed to have been set up by the Chola King to commemorate his conquest, which was effected in the years A.D. 1025-7." The identification of Kadāram, as well as that of Takkola and Martaban have phonetical resemblance. The first author, I think, who identified, Kidāram followed by V. Smith in the passage quoted above, who added to it the identification Madamālingam=Martaban. The late Mr. Venkeyya, Epigraphist to the Government of India, on being asked his opinion on the subject, raised

I have italicized these words.

² *Opud. cit.*, page 303.

³ *Opud. cit.*, page 240.

⁴ See Report of the Superintendent, Archaeological Survey, Burma, 1907, page 10; G. Ferrands

Relations, et Voyages, et Textes Géographiques, pages 645-648; V. Smith's *Early History of India*, page 450. S. R. Anangar, *Ancient India*, page 126, on page 131, it is stated that Kadāram was again conquered Circa 1070.

⁵ The conquest of Bengal and Burma by the Tamils, *Madras Review*, 1902, page 251.

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quite logical and serious objections to the equation Kadāram=(Siri) Keṭṭara¹, so did also Mr. Blagden.² It is here to be remarked that the internal evidence of the Burmese and Talaing annals and inscriptions goes against the conquest (1024) and reconquest (1069-70) of Old Prome or Pegu by a prince from South India; this evidence is indirect in so much as it is negative, there being not the least mention of these two campaigns, but it is not less conclusive for that, if we bear in mind the general trustworthiness of Burmese documents. Moreover, as Blagden quite rightly shows,³ it would have been difficult, at least in 1069-70, for the Colas to conquer Pegu, considering that Burmese power at that time was very strong. The complete silence of both Burmese and Talaings on these events is noteworthy. It was consequently felt that this identification was no doubt faulty; but the difficulty lay in proving it to be so, owing to the absence of new material to work upon.

"Some material, however, was extant, but it had up to now escaped the notice of Orientalists. It consists of two inscriptions; one found at Kota Kapur, in the Island of Bangka⁴; the other was discovered at Vieng Sa in the Malay Peninsula;⁵ then of a passage in the *Annals of the Song dynasty*.⁶

"It is on this passage principally that the right identification of Kidāram is based, which we owe to M. Georges Coedès, the learned Librarian of the National Library at Bangkok, in his most interesting paper "*Le Royaume de Crivijaya*." The key to the new identification lies in the right localization of *Crivijaya*, mentioned in the two inscriptions spoken of above and in the charter of the Cola King Rājaraṇa I (1005 A.D.); this latter document mentions by name two kings of Katāha (= Kidāram = Kadāram) and Crivijaya. The obstacle to the correct identification of these places lies in the fact that heretofore, Crivijaya had been taken to be the name of a king. The merit of M. G. Coedès is to have first perceived that it was in reality the denomination of a kingdom. As those two kings were kings of Crivijaya and Kadāram, the right identification of the first would disclose that of the second. This is what M. Coedès has done with much acumen and learning. Without entering into his complex but logical reasoning out of his point, it will suffice here to point out the result which alone interests us. Crivijaya has been conclusively shown to be the name applied to a Malay State under the suzerainty of the kingdom of Palembang, Sumatra; and Kadāram is Kedah, in West Malay Peninsula. V. Smith's identification. Madamālingam = Martaban and Kanakasabhai's M. pappālam = a port in Lower Burma. Madamālingam is Jaiya in the Malay Peninsula. It is true that in the *Mahāvamsa* Māppāpālam is mentioned as being in the country of Rāmañña, but M. Coedès has reasons to think it was on the western coast of the Isthmus of Kra; if it is mentioned as being in Peguwan territory, it is because evidence seems to point out that in the 11th century, Burmese domination, after the conquest of Thaton, extended at the very least below Mergui; probably lower still.⁷ Finally Talaitakolam, which had been identified by Kanakasabhai with Taikkala in Lower Burma, M. Coedès is inclined to place on the Isthmus of Kra also; Gerini placed it even somewhat lower down, near Takua Pa."⁸ [Chas. D.]

47. M. Coedès has made the following identifications:—

Identification of place-names in	Crivijaya = Palembang;
Burma by M. Coedès	Kadāram = Kedah in West Malay Peninsula;
	Madamālingam = Jaiya in the Malay Peninsula;

¹ Archaeological Annual Report, Burma, 1910, pages 15-16.

² *Ibid.*, 1917, page 25; he brings objections to Kidāram being Pegu.

³ *Ibid.*, 1917, page 25.

⁴ Published by H. Kern, *Bidraget*, 1913 (Deel 67, page 393); and by Blagden, *Journal, Straits Branch*, R.A.S., 1913.

⁵ A price of it was given by M. Louis Finot in *Bulletin de la Commission Archéologique de l'Inde-Chine*, 1910, page 153.

⁶ Translated from the Chinese in Groenewald's *Notes on the Malay Archipelago*.

⁷ In *Bulletin de l'Ecole Française d'Extrême-Orient*, 1918, No. 6.

⁸ LXXXVI, verses 59, 63-64.

⁹ Commandant de Lajonquière some years ago found in Mergui a Pali inscription in the characters of the 11th—12th century, founded by a king of Amaddana, that is, Pagan, *Domaine Archéologique du Siam*, page 53.

¹⁰ *Recherches*, page 85.

Māppappālam (mentioned in the *Mahāvamsa* as being in Ramanāya) = on the western coast of the Isthmus of Kra;

the western coast of the Isthmus of Kra. Talaitakolam = on the Isthmus of Kra. These two kingdoms, Two Kings of Cŕi-vijaya and Kadāram are referred to. These two kingdoms appear to adjoin each other. Were Palembang and Kedah, with which Cŕi-vijaya and Kadāram have been respectively identified, the capitals of Kings, and if so, do they possess histories or local traditions of their own? In the local histories of Burma, Martaban is mentioned as "Madama," or "Mutima," and the addition of the word "linga" appears to denote that it had a Saivite temple. The identification of Mappappallam, Pappalam or Papphāla with Jayva seems to be unsatisfactory. M. Coedès quotes a passage from the *Mahavamsa*, where, it is stated that, in 1180 A.D., Parakkamabahu, King of Ceylon, sent a naval expedition against Burma. The Sinhalese ships were separated by a storm and anchored at two seaports, both of which are situated in Kāmañña, namely, Kusumi and Papphāla. Kusumi may be identified with Bassein, which is called Kusima in the Kalyāṇa Inscription (I Ching Dhammaceti 1469-1492 A.D.), and Kosmin by the early European writers on Burma. If Kusumi is Bassein, Papphāla must be the neighbouring seaport of Dagon or Rangoon. Being in an enemy's country, the Sinhalese ships must anchor at adjacent ports. It is scarcely possible that a portion of the ships should have been driven so far south as the Isthmus of Kra. It is not known why M. Coedès left Kusumi out of his scheme of identification, as such an omission considerably vitiates the value of his learned researches. Kusumi and Papphāla are two place-names, which must be considered together; neither could be removed out of its setting. Talaitakolam is identified with an unnamed locality on the Isthmus of Kra. Is there a modern place-name attached to it? Is there any history or local tradition attached to it? Are there any historical ruins on the site? Before the identification now put forward is accepted, more data, historical, topographical, geographical, and traditional appear to be required.¹

48. Major R. C. Temple (now Sir Richard Temple, Bart.), in discoursing on the "Antiquities in Ramanañadesa," writes: "Now Sarat Chandra Das (in his *Indian Pandits in the Land of Snow*, page 50f.) goes on to tell us that Dipankara¹ on account of these diverse attainments, which moved his mind variously in different directions, resolved to go to Āchārya Chandra Kīrti, the High Priest of Svarnadvīpa. Accordingly, in the company of some merchants, he embarked for Svarnadvīpa in a large vessel. The voyage was long and tedious, extending over several months, during which the travellers were overtaken by terrible storms. At this time, Svarnadvīpa was the headquarters of Buddhism in the East, and its High Priest was considered the greatest scholar of his age. Dipankara resided there for a period of twelve years, in order to completely master the pure teachings of the Buddha, of which the key was possessed by the High Priest alone." On his return he took up his residence at the shrine of the Mañobodhi at Vajrasaṅga (Buddha Gayā). "Sarat Chandra Das also remarks, and he seems to be right in so doing, that Svarnadvīpa was that, the Peace, the

The Pegu District Gazetteer accepts the above identification and records:

The paragraph "Kadram not in Burma", which appears above my initials, is a short, a very short review of Mr. Coedes' interesting paper. Full justice could not be done to it in a few lines; to grasp the reasonableness of most of his identifications, his 30 pages of close and logical reasoning must be gone through carefully; there is only a little light thrown on the subject. This question of the identification of Kadram with Pegu, has caused much fight through out the subject. This question of the identification of the Cola king's conquest at Pegu, those who accept the identification of it seems as if it were now to be taken up by the arguments adduced by him in Burma; those who do not the identification of the places mentioned in the early history of Burma, and now that a larger camp, one cannot escape the conclusion that those who do not study these identifications, and his views are entitled to much consideration. I would ask for nothing better than a friendly and thorough sifting of the question between himself and Mr. Coedes, with a view to settling it, if possible.

The reference of M. Coedes to *Kusumi* (Rasmin) seems to have escaped Mr. Taw Sein Ko; it is found on page 1 of Coedes' paper. [Chas. D. ...]
p. 122, pages 331-359, Indian Antiquary, Volume XXII, 1893.
Volume A, page 15.

"The Oriyas and Telugus were not the only Indian immigrants to Ramanya (Rāmaññadesa or Pegu). There is evidence (rather less true) that traders and others came from the ancient lands in the Ganges Valley. Thus, in the beginning of the 11th century, we hear that Dipankara, a *Buddhist monk of Northern School*, after having studied in Magadha and elsewhere, embarked for Suvarnapadipa (Thātōn), in a merchant vessel, and continued his studies there for twelve years under Achārya Chandra Kīrti, the High Priest, the greatest scholar of the age."

The matter was brought to my notice by Mr. N. K. Das Gupta, Stenographer to the Deputy Commissioner, Tharrawaddy, who, at the same time, communicated to me the following information : " There is a village known as Chandar Kirtti, which is only 8 or 10 minutes' journey from my home at Sonargaon in the District of Dacca. On a reference being made to my learned Pandit, Kalirishna Vidyanobinod, I have come to know that a Brahmin by the name of Sridhar Vidyalankar, settled in Sonargaon, his eldest son, Chandra Kirtti became a Buddhist priest, and, in the old documents, the name of the village is shown as Chandra-Kirtti, the common name being Chandar Kirtti "

The rôle played by Eastern Bengal in the religious development of Burma has already been noticed by me.¹ In the last sentence on page 40 of my Annual Report for 1916-17, it is stated that: "Dipankara (the Buddhist monk referred to in the above extracts) is said to have spent a considerable number of years in Arakan and Pegu (*vide Indian Pandits in the Land of Snow*, page 51, by Sarat Chandra Das). The whole question depends on the

The whole question depends on the proper identification of *Suvarṇadīpa*, which was visited by Dipankara, a priest of the Northern School of Buddhism. Now, *Thaṭon*, which is called *Suvarṇa-bhūmi* and not "*Suvarṇadīpa*" in the *Native Annals*, was conquered, in 1057 A.D. by Anawrata, King of Pagan. The decades preceding and following that date were times of famine, pestilence, confusion, and political disturbance, and were not propitious for religious or metaphysical studies. There was the language difficulty to be surmounted. If Chandra Kīrti was the High Priest of *Thaṭon* he would naturally speak *Talaing*; but, as Dipankara stayed there for twelve years, it is probable that he surmounted that difficulty. The greatest stumbling block is, however, that, in the 11th century, Dipankara was Mahāyānist while *Thaṭon* was Hīnayānist. It is not probable that a Mahāyānist student would go to a Hīnayānist High Priest to prosecute his further studies.

There are four localities, which claim the honour of being identified with *Suvarṇabhūmi* or *Suvarṇa-dvīpa*, namely, (i) Ithāton in Lower Burma, (ii) Cambodia, (iii) Java, and (iv) the District of Dacca, which contains the town of *Sonar-gaon*. For the reasons stated above, No. (i) may be left out of consideration. No. (ii) is also out of reckoning on account of its great distance from the eastern coast of India. The claim now lies between Java and Dacca. Sarat Chandra Das says that Dipankara "resolved to go to Āchārya Chandra Kirtti, the High Priest of Suvarṇadīpa. Accordingly, in the company of some merchants, he embarked for Suvarṇa-dvīpa in a large vessel. The voyage was long and tedious, extending over several months, during which the travellers were overtaken by terrible storms. At this time, Suvarṇadīpa was the headquarters of Buddhism in the East, and its High Priest was considered the greatest scholar of his age." Judging by the description, it would appear at first sight that Java was the destination of Dipankara. In the 11th century, that island was equally in a decadent condition, and was scarcely Buddhist. It is not possible that Buddhist learning would thrive there in such a degree as to attract students of Buddhist philosophy from foreign countries. As a last and only resort, we have to fall back on Dacca as the true "Suvarṇa-dvīpa." The name of the town "Sonargaon" in Bengal, becomes "Suvarṇa-grāma" in Sanskrit, and it appears to be the capital of the region known as "Suvarṇa-dvīpa." The name of the celebrated High Priest Chandra Kirtti is preserved and embalmed in Chandra Kirtti, a village adjoining Sonargaon. The sea-passage was probably between Puri or Odantapuri in Orissa and Sonargaon or Suvarṇadīpa in Eastern Bengal.

49. Mr. G. Yazdani, Superintendent of Archaeology to His Exalted Highness the Nizam's Government, Hyderabad, presented me with a copy of No. 3 of the Hyderabad Archaeological Series (Inscriptions at Palampet and Uparpalli). At the Saka era in Burma and India.

pages 2 and 15 of that publication, two dates of the Saka era are given, namely 1135 and 1157. The first is equivalent to 1213 A.D. and the second to 1236 A.D. The difference between the first set of dates is 78 because the date given in the inscription is March 31, while the difference between the second set is 79 because the date given in the epigraph is January 24. The Christian New Year antedates that of the Saka era, which started from the 14th March 78 A.D. (Julian reckoning). In Burma, an era called the Saka era, which began in 78 A.D., was in vogue. Could the Saka era mentioned in these inscriptions of Southern India be the self-same era, which prevailed in Burma? At pages 256-7 of the *Indian Antiquary*, Volume XXIII, 1894, I have invited the opinion of Burmese eras and the mode of reckoning them. I have invited the opinion of Mr. Yazdani, as well as that of the learned Mr. Krishna Sastri, *Rao Sahib*, of Madras, as to how the Saka era originated, and whether it is, in any way, connected with the Emperor Kanishka, or with the overthrow of the Sakas or Kushans in Upper India. In very many historical problems relating to Burma we have to rely on the fruitful researches of Indian scholars.

50. Mr. G. E. Harvey, B.A., I.C.S., writes: "Buddhism, under the onset of Brahmanism, Hinduism, died out in Upper India between the 10th and 13th centuries. Would it be correct to make the following statement?

'Buddhism had assumed in China unrecognisable and amorphous forms (e.g., the old Tantric Buddhism), and, therefore, its preservation to posterity is due to Ceylon and Burma. In Pagan the faith found a city of refuge, a centre of new life, whence it sped onwards to Siam.' This statement is not in accordance with facts. There are two schools of Buddhism:—

(i) Hinayāna, the Lesser Vehicle, or the Southern School, and
(ii) Mahāyāna, the Greater Vehicle, or the Northern School. At present, Ceylon and Burma belong to the Southern school, while China belongs to the Northern. From the 10th to the 13th centuries, the Northern School of Buddhism prospered in China. In the 13th century, Kublai Khan had founded the Mongol dynasty in China, and there was a Buddhist Archbishop to supervise and control all matters relating to the Buddhist Church. Indeed, as a matter of fact, the invading army of 20,000 men, which was despatched by Kublai Khan in 1285 A.D. to Pagan, which halted at Tagaung, and which was recalled at the entreaty of the Burmese King, was accompanied by a body of Chinese monks, who had been charged with the evangelization of Pagan. In the past centuries, China looked upon herself as the Spiritual Mentor of Burma. It would appear that the Northern School of Buddhism or Mahāyāna was introduced into Tagaung or Pagan from China in the 4th century A.D.

Far from assuming in China "unrecognisable and amorphous forms," Buddhism was the State religion, from time to time, and was utilized by Kublai Khan as an effective spiritual weapon to confirm his material conquest of foreign countries, like Burma.

The preservation of Buddhism to posterity is rather due to China than to Ceylon and Burma. Ceylon was subject to foreign invasions from Southern India, exposed to great risks. In the 11th century, Buddhism was always at the hands of the Dravidian invaders, sent a religious mission to Anurāṭṭa of Pagan, begging him for religious books and teachers. In the 15th century, Dhammaceti, King of Burma, which, he considered, had been interrupted by the prolonged wars between the Burmans and the Talangs.

It is not probable that Siam obtained her Buddhism from Pagan. A kingdom called Siam was carved out of the Cambodian Empire in 1350 A.D., and she

¹ Vide pages 28-29 and *Indra*, and page 30 of my Archaeological Report for the year ending 31st March 1917, and also at page 23-31 of my *Burmese Sketches*, where the matter is fully discussed.

inherited the Cambodian form of Buddhism, which was derived from Ceylon and Southern India.

The existence of Buddhism in Ceylon was not continuous from the time of Asoka onwards. As stated above, Ceylon was repeatedly invaded by the Dravidian Hindus of India, who always attempted to suppress Buddhism, whenever they were victorious. Then the King of Ceylon, who drove out the invaders, had to send a mission to Pagan or Pegu to secure books and teachers. This compliment of sending a religious mission was returned by Burma, whenever she had succeeded in suppressing a political disturbance and in restoring peace and order.

In China, the people always respected learning and virtue, and they would make great efforts to preserve their religious books and to protect their religious teachers. Buddhism was never persecuted, as in Ceylon, and religious books were never burnt and destroyed, during civil wars, as in Burma, and in the 13th century, China was a great centre of Buddhist influence and learning. The insensate fury and vandalism of the Burmese soldiery of Alompra in the 18th century A.D. is attested by thousands of Talang manuscripts on palm-leaf hidden away in the numerous stalactite caves in the neighbourhood of Moulmein.

51. At pages 27-31 of my *Burmese Sketches*, I have discussed the existence of Chinese Buddhist terms in the Burmese language, and have noted that terms relating to the fundamental acts of votaries of Buddhism, namely, *pūja*, *dāna*, and *namā*, are borrowed from the Chinese language, rather than from Sanskrit or Pali. To this list, may now be added the three following terms relating to the acts of Buddhist monks. When a monk takes his food, he is said to *သောက်သောက်* instead of *သောက်သောက်* (to eat rice). The Burmese word (*ch'nam*) may be referred to the Chinese word *鐘* (*ch'ung*), to eat immoderately, because meals are forbidden in the afternoon. When he sleeps, he is said to *အိပ်* instead of *အိပ်*. The word *အိပ်* (*ayin* or *chin*) may be referred to *靜* (*ching*, quiet, repose). When he prays he is said to *တောင်းတောင်း* which may be referred to *討* (*tsu* *t'ao*, to ask for a boon, present or gift; to pray). The researches into the intimate religious intercourse between Burma and China, and the derivation of Burmese Buddhist terms from the Chinese language appear to afford an interesting field of study to Orientalists.

52. The Revd. Ba Te, A.B.M. Preacher, Yawnghwe State, Southern Shan States, supplied me with a number of Chinese derivatives in the Burmese language, of which I have selected the following three for purposes of illustration.

Burmese is a monosyllabic language, but there are agglutinative dissyllables forming a single word, as in Malay, which appear to be compounded of Chinese roots. The Burmese word *သောတောသော* which is pronounced *သောတောသော* signifies to long for, to ponder over the past. The reverend gentleman would refer this to the combination of two Chinese words, namely,—

懊 (*ao*) to repent, regret, and

病 (*mei*), anxiety causing illness; to be sick at heart.

The Burmese word *သေသေသေ* means to sentence a person to death. In Chinese, 剋 (*kua*) means to cut or to break to pieces, and 滅 (*mieh*), to destroy, extinguish, exterminate. The Burmese word *တောင်းတောင်း* means to endeavour to make an effort. In Chinese, 酌 (*cho*) means to consult, to deliberate, and 孜 (*tsu*), unceasing, unwearied effort.

The derivation of Burmese words from the Chinese language is a most fascinating form of study, and I hope that the Revd. Ba Te will continue his interesting and fruitful researches.

53. Mr. G. E. Harvey, B.A., I.C.S., who recently delivered at Rangoon two lectures on Burmese History entitled "The Riddle" and "The Interpretation," is an Oriental scholar of great promise and is engaged in historical researches. His labours are most welcome because the majority of European

writers on Burma possess no first-hand knowledge and dispense with the help afforded by native histories and traditions. He wishes me to cite the authority for the following traditional account relating to the death of Alaung Sithu, King of Pagan (1112—1187 A.D.)—

"Alaung Sithu, in his old age, grew sick unto death. So the authorities made arrangements for the succession, dividing up the various governorships, etc. When these arrangements were complete, he was inconsiderate enough to get well again. This was really too bad. Therefore, they took him out into the open air, and propped him up on cushions at a place whence he could see his structural works of merit, so that his last thoughts might be holy. Then they smothered him." Mr. Harvey is referred to page 14 of the *Legendary History of Pagan*, where the following passage occurs:—

"King Alaung Sithu had reached the great age of 101 before he was laid on his last bed of sickness. Of his two sons, the elder, Minyinzaw, was away in the present Mandalay District, at work on the Aungmye tank. Narathu, the younger, was at Pagan. When the King was lying unconscious, Narathu, eager for the throne, carried his father out to the Shwegu Pagoda and laid him down there. The old man presently returned to consciousness, and, seeing his strange surroundings, asked who had brought him thither, and for what cause. The treacherous Prince beguiled him with some story, and asked the villagers to bring him blankets that he might keep his father warm. The blankets were brought, but they were heaped upon the old man in such profusion and in such a manner that he was suffocated. Thus did Narathu foully inaugurate his foul reign."

34. The Revd. H. I. Marshall, B.A., of the American Baptist Mission, who is engaged on the compilation of a "Monograph on the Karens," writes to say that, after conjointly studying with other Karen scholars, the vocabulary of Pyu words given in Mr. Blagden's "Preliminary Study of the Fourth Text of the Myazedi Inscriptions," he has come to the conclusion that there is no ethnic affinity between the Pyu and the Pwo Karens. Probably, the latter were the later comers into Burma. The former had an alphabet and literature and had attained to a high level of civilization, while the latter were quite rude and unlettered at the time of the First Anglo-Burmese War in 1824 A.D.

35. The Talung inscriptions on stone, which are dated, are ascribed to Kyanzitha, King of Pagan (1084—1112 A.D.) or to Dhammaceti, King of Pegu (1460—1491 A.D.). But the historical records of the Talungs appear to be older than these epigraphs. Judging by the results of the learned researches conducted by Mr. C. O. Blagden and the Revd. R. Halliday, as well as by the linguistic evidence available, it would seem that the Hinayana form of Buddhism and civilization of the Talungs are derived from the Ceylon and the country round Vijayanagar and Conjeevaram in Southern India, and that, in the course of their migrations, they, like the Shans, came in contact with the Chinese of the Provinces of Kuangtung and Kuangsi. On the other hand, the Burmese derived their Mahayana form of Buddhism from the Chinese probably through the Pyus. In their migration from Southern India, Eastern Tibet, they appear to have passed through Ssu Ch'uan and Yunnan. The affinity of the Burmans is, therefore, with these two Provinces, while the origins of the Talung and Burmese systems of civilization, which are intimately connected with the Pyu system, will, no doubt, occupy the attention of Oriental scholars for some years to come.

36. The Government of India have sanctioned the publication, with effect from 1916-17, of special reports in the form of detached memoirs, as in the Geological Department, the issue of time-limit prescribed, it will be more convenient for the Archaeological Superintendent to compile their reports on special subjects, which will be rendered fuller and more interesting. Each memoir will be edited and sent to Press independently.

Publication of detached memoirs.

as soon as possible after its receipt, and there will, therefore, be no delay in its publication. Normally 550 copies of each memoir will be printed, but as many extra copies can be printed as the writer or the Local Government may require. So far as Burma is concerned, 500 extra copies will be printed in order to provide for the increasing requirements of the local public, who are interested in Burmese archaeology.

57. Mr. J. C. C. Wilson of the Bombay Burma Trading Corporation, who is stationed at Maitongsong in Siam, brought to the notice of the Burma Research Society the existence of numerous ruins in the territory between Chiengmai on the east and Karenni and the Shan States on the west. They are of two types: (i) the ordinary bell-shaped pagodas, and (ii) buildings of the *Wat* type, i.e. to say, a religious edifice built of bricks in the form of a hall, which is open at one end, and, at the other, is placed an image of the Buddha. Tradition ascribes these ruins to the Luars, who are spirit-worshippers, dark in complexion and have auline features. They are admitted to be of Mon-Khmer race, and the Chief of Chiengmai is said to be of Luar descent. Mr. Wilson's theory is that, judging by the size of the trees growing in the neighbourhood, the ruins are about 250 years old, and that the Luars were conquered and nearly absorbed by the Tai race forming the modern Lao. The district referred to by him has, for centuries, been the bone of contention between the Burmans, Talungs, Shans, Karens, Siamese and Laos. Indeed, in the 15th and 16th centuries A.D., the Talung rulers of Pegu and the Burmese Kings of Toungoo used to send devastating expeditions to that particular region. As late as the middle of the 17th century, Chiengmai often changed hands between Ava and Siam. The bell-shaped pagodas were apparently built by the Burmans or Talungs, or under their influence, while the buildings of the *Wat* type are correctly ascribed to the Siamese and Laos, who evidently derived them from the Cambodians. At one time, the Cambodian Empire stretched from Tongking to the Gulf of Martaban. Probably, owing to the conquest of Yunnan by Kublai Khan in the 13th century, the Shans or Tai were displaced in their own homeland called Nanchao, and came down from the north, like a wedge, and carved out the modern Kingdom of Siam in 1350 A.D., thereby intersecting the Cambodian or Mon-Khmer Empire into two sections: the eastern, belonging to the Khmers, and the western to the Mons. Judging by the linguistic test, it is interesting to note that the Luars, Talungs or Mons, and Khammos belong to the Mon-Khmer race. Chinese words of the Cantonese dialect are found in Talung and other cognate languages, and it would appear that the Mon-Khmers entered Indo-China from the Chinese Provinces of Kuangtung and Kuangsi, which were annexed to the Chinese Empire in 101—109 B.C.

58. Near the Damayangyi Temple at Pagan, Mr. C. E. Scovell, Executive Engineer, Pakokku Division, discovered a small encased brick *stupa* emerging through the outer brick-work of a ruined brick pagoda. The outer covering was removed, and it was found to measure 21 feet 6 inches in height, and to be an interesting specimen of Burmese architecture (see figure 1, Plate I). It has no *ti* or crowning conical finial of iron fretwork. The pinnacle is an elongated and pointed *amlaka* resting on ascending layers of lotus petals, the descending layers being absent. Above the bell-shaped dome of pagodas, circular mouldings of an odd number are generally found, namely, three, five, or seven. In the present instance, only two mouldings, an even number, are found. On the band bisecting the bell-shaped dome, ogres' heads disgorging chaplets of pearls are found; here, this kind of decoration is entirely absent. U Tin, K.S.M., A.T.M., the learned Subdivisional Officer of Pagan, was asked to study the architectural details of this encased *stupa* and to fix an approximate date of its construction. In the course of his investigations, he discovered six more similar encased *stupas*, thereby raising the number of such specimens (including the one near the Nagayon Temple) to eight. He compared it with the Shwezigon Pagoda, which was built by Anawrata (1044—1077 A.D.), with similar encased *stupas* and with the adjoining Yakaing Paya, which was erected during the reign of Pyinnya (849—881 A.D.), and came to the

Discovery of encased *stupa* at Pagan.

conclusion that it should be ascribed to the 9th century A.D., i.e. to say, about 200 years earlier than the Shwezigon Pagoda. For practical purposes, I am disposed to accept his view. The phenomenon of encased stupas appears to be confined to Pagan, as their discovery elsewhere has not been heard of. The custom of constructing a small stupa within a brick casing is a commendable architectural device, as it protects a religious edifice from the ravages of the weather and possible vandalism, and hands it on to posterity in a perfect condition.

59. Through the Director-General of Archaeology, the Director of Cambodian Art in French Indo-China requested this office to supply him with selected photographs of Hindu monuments anterior to the 10th century A.D. The Director-General was informed that there are no such monuments in this Province. It may be interesting to the latter officer to know that the architecture of Gujarat and Western India generally has some affinity to that of Cambodia. Apparently, there was immigration into Cambodia from Western India in the early centuries of the Christian era, due to the southward march of the Sakas or Kushans.

60. Dr. J. Ph. Vogel, Lieden (Holland), writes: "I have lately been engaged in the study of a curious custom, which, as I find, is frequently referred to in Pali and Sanskrit literature. The passages, in which it occurs, had hitherto been wrongly interpreted. * It is the custom of making a hand-sign on a door, wall, vessel, sacred tree, sacred monument, etc., by applying the palm of the right hand on it, after having dipped the hand in some substance, like flour, and so on. Its usage still followed not only in modern India, but also in several other countries (Persia, Syria, Egypt, Morocco, etc.). It is, in general, considered as a means to avert the evil eye and in ancient India, it must have had some similar significance." Among other questions, he asks: "Is the sign of the spread hand known to occur in Indian sculptural or pictorial art, either singly or in rows as a decorative device?" Dr. Vogel was informed that the custom was not in vogue in Burma, that it is not traceable in sculptural or pictorial art.

61. Professor P. Bhattacharya of Cotton College, Gauhati, Assam, who is engaged on the identification of classical place-names in Indo-China, writes: "I beg to draw your notice to a few points with the hope that you will kindly give your unstinted opinion and necessary information thereon."

I. It appears from a letter dated the 21st October 1879 from the Burmese Government to the Chief Commissioner of Lower Burma that the style of the Burmese king was: 'The Burmese Sovereign of the Rising Sun, who rules over the country of Thunaparanta and the country of Tambadeepa.' (vide Upper Burma Gazetteer, Part I, Volume I, Chapter III, page 103). In this connection, I beg to ask you the following questions: (1) Was this title held by the Burmese sovereigns from a very long time, viz., 7th century A.D.? (2) What do you think is the Sanskrit or Pali equivalent of 'Thunaparanta' and of 'Tambadeepa'? Does the latter represent 'Jambudwipa' or 'Yenmonachou' of Yuan Chwang as representing this 'Tambadeepa'? ('chou meaning a 'dwipa').

II. It appears that there is a 'B.E.' (Burmese Era?) which had its beginning in 638 A.D. May I beg to be informed of the king who founded the era and of the occasion for its origin? You were pleased to write to different locality altogether. The Champā-nagar is a Cambodian, and when they built towns of their own in Northern Burma, they adopted the place-name of Champā. The appellations Champā and Mahā-champā are quite different.

III. In this connection, I would very respectfully enquire of the following:—(1) Was Cambodia ever called Champā or Mahāchampā? (You informed me in the same letter that the classical name of Cambodia was *Ishanapura*: but it

appears that *Ishanapura* was a mere surmise as the King of Cambodia was then *Ishanavarma*, that is all).

(2) I-tsing calls 'Champā' what Yuan Chwang calls 'Mahāchampā'. Are not, therefore, Champā and Mahāchampā the same?

(3) Kindly read pages 57, 58 and 59 of Part II, Volume I of the Gazetteer of Upper Burma and Shan States, and also Mr. Ney Elias's writings about Bhamo. Buddha lived there in a former birth as a very great antiquity—as the (which are identified with Mahāchampā) be so ancient?

(4) In the Encyclopædia Britannica (latest edition) "Cochin-China" is described as forming the "Empire of Champā". In that case, are we not to take 'Champā' and 'Mahāchampā' as identical?

To this interesting letter from a fellow scholar I replied as follows:—
"Thunaparanta and Tambadeepa, or more correctly *Thunaparanta* and *Tampadipa*, are Pali classical names applied to the whole of Burma, *Thunaparanta* being applied to the country on the right bank, and *Tampadipa* to that on the left bank, of the river Irrawaddy. In another sense, the country above Ava, the capital of Burmese kings for nearly five centuries, from about the middle of the 14th century to the 19th century A.D., was called *Thunaparanta*, while that below it was called *Tampadipa*. Jambudwipa has nothing to do with *Tampadipa*, which is probably derived from *Tampapanni*, the classical name of Ceylon. *Thunaparanta* or *Aparantaka* is one of the nine countries, to which Asoka sent his Buddhist Missions. The Talaing writers applied it to Thaton, which was conquered by the Burmans in 1057 A.D. and the Burmese conquerors purloined it for their own purposes. Even after the annexation of Lower Burma by the British, which took place in 1853 A.D., the Kings of Burma styled themselves as "Lords of *Thunaparanta* and *Tampadipa*." These two names originated with the conquest of Thaton, the seat of learning and of the Talaing Kings, in 1057 A.D., by Anawrata, King of Pagan (1044—1077 A.D.), and were applied by the Burmese, the conquerors, to Burmese localities so that they might not be outdone by the Talaings, who, according to their own history and traditions, received the Buddhist religion direct from India. But the Burmese writers aver that *Tampadipa* is the name applied to Pagan, which is situated on the left bank of the river Irrawaddy, and that *Thunaparanta* is applied to a place opposite on the right bank of the same river, and they are inclined to ascribe their foundation to the time of the Buddha. This title of Burmese Kings as the "Lord of *Thunaparanta* and *Tampadipa*" probably came into vogue in the 11th century. I cannot see how the *Yenmonachou* of Yuan Chwang can be identified with *Tampadipa*, sufficient evidence being wanting. The present Burmese era, which had its beginning in 638 A.D., was according to the native chroniclers, inaugurated by Thinga Raza, a king of Pagan, after wiping out 1182 years of the era of Religion, or Anno Buddha, reckoned by the Burmans from 544 B.C. I have discussed the origin of this era in the pages of the *Indian Antiquary* (pages 256-7, Volume XXIII, 1894) and *Journal of the Royal Asiatic Society* (pages 212-216 for January 1911), which have been reproduced at pages 61-67 of my *Burmese Sketches*. With regard to Champā and Mahā Champā, the use of either term depends upon the idiosyncrasy of a writer. The Burmese writers use them differently from I-tsing and Yuan Chwang. Mahā Champā, as stated by me, may be identified with the modern Cochin-China and part of Annam. But, in ancient times, the boundaries of countries varied, and, if Cambodia was a conquering country, it would arrogate to itself the name of Champā or Mahā Champā. No reliance can be placed on the statement of Mr. Ney Elias and other writers, which is borrowed from the native Annalist, that the Buddha lived at Champā-nagar near Bhamo, where he was born as a crow. It is the ambition of every native historian, who was more or less a sycophant, to connect the capital of his country with an incident in the life of the Buddha. In the indigenous chronicles, the foundation of every capital in Burma, like Tagaung, Prome and Pagan, is described as being prophesied by the Buddha. In the annals of Cochin-China, the term 'Champā' and 'Mahā Champā' may be taken as identical; but, in Burmese writings, they have a different acceptation. An historical interpretation depends on time, place and circumstance."

62. "The study of Burmese history was practically originated by Father Sangermano at the beginning of the XIXth Century, in his interesting book 'A Description of the Burmese Empire,' in which he gives, in twenty-two pages, an abstract of the Burmese chronicles. This was followed by some papers written by Colonel H. Burney in which he translated portions of the native chronicles and gave an account of the wars between Burma and China." Then came Lassen who, in his monumental work, " gives an outline of the history of Burma and of Arakan, which on certain points is very valuable but which on the whole must be read with some caution. The first complete work written on critical lines and full of scholarly notes, is that of Sir Arthur Phayre, Chief Commissioner of Burma; this work is easily first and has not been superseded. Forchhammer, the first Professor of Pali and Archaeologist in Burma, soon follows with his "Jardine Prize Essay" in which, incidentally, while explaining the origin of Burmese law book, he gives us a good deal of solid information about the history of the country. A decade or so later, E. H. Park, R. His Majesty's Consul at Rangoon and officiating Adviser on Chinese Affairs in Burma, gave us his interesting book, based on Chinese chronicles, and which gives with less uncertainty, taint than any preceding work, a little, and on that very account tantalizing, insight into that period of Burmese history, so little known yet, which extends to the XIIIth Century; unfortunately, he practically gives no references, thus rendering difficult the checking of his statements. Of a less searching character, being based mostly on the works that precede, may be mentioned 'Burma through the Centuries,' a book for the general reader, but which has the merit of presenting very clearly the intricacies of Burmese history. It will be seen from the above that much interest has been taken in this important subject, and that much has been done. But still much more remains to be accomplished; and I think the time cannot now be far distant when it will be possible to re-write the history of this province in a thoroughly critical and scholarly spirit. Such a work will entail much labour, and require a good deal of leisure from the person undertaking it. Since about two decades, an enormous amount of material has slowly accumulated not only in Burma, as is to be expected, but also elsewhere. The material found elsewhere, that is, in European and Eastern publications is, it is true, mostly incidental, but none the less very important as to its matter and its bulk. I think that, for convenience in research and for the sake of lucidity, such a history should roughly be divided into three principal periods. First from the early centuries of the Christian Era to the middle of the XIIIth Century (about 1057 A.D.); second from the middle of the XIIIth Century to 1300, that is up to a few years after the fall of Pagan in 1287; and third from 1300 up to the annexation of Upper Burma in 1885. For the first period, the material in Burma is practically nil, above all for the early centuries. If we except a very few, and very short, Pyu inscriptions discovered at Prome, and which seem merely to give the names and dates of the death of some king of a Prome dynasty, two short inscriptions containing Pali texts found at the same place, and a Talaing epigraphical material to work upon; future exploration and excavation may, it is true, bring to light more documents. Besides this we have a few coins found in Arakan, and sculptures in Prome and Thaton, which may help somewhat in fixing, approximately, the dates of intercourse between Burma and India, and the places

¹ Compiled chiefly from native documents and translated by W. Tandy; Rome, 1883. Sangermano was in Burma from 1783 to 1806. The work was reprinted by the late Sir John Jardine, Government Press, Rangoon, 1885.

² In the Journal of the Royal Asiatic Society of Bengal, Volumes IV, V and VI. mentioned; but it is not very reliable.

³ History of Burma, London, 1884, cheap edition for schools.

⁴ Burma, with special reference to her relations with China; Rangoon Gazette Press, 1893.

⁵ "Sir George Scott in the 'Upper Burma Gazetteer,' 'Legendary History of Several Districts in the Volumes of the Burma Gazetteer,' 'Nesbitt in his 'Burma,' etc.; the notices on the 'Jardine,' etc.

⁶ See Blagden's "The Pyu Inscriptions" in *Etiographia Indica*.

in the latter country with which such intercourse took place. All this is very meagre, and we shall have to turn elsewhere for some more information. This we shall find principally in Chinese documents; but even so, notices concerning Burma, generally short, and scattered through an immense literature, and it will require much scholarship and patience to collect, arrange, translate and annotate them. It must not be expected the result will provide us with a well ordered, continuous history for this period; but all these notices, put together intelligently, will no doubt give us a better general grasp of what Burma was in those far off days. A good number of such short notices have already been translated in French and in English, but are scattered in voluminous publications, such as the *Bulletin de l'Ecole Française d'Extrême-Orient*, the *Tong Pao* and the others. Some works contain a pretty good deal of information about Burma before the XIIIth Century; such for instance as the *Nan-Tchao-ye-che*,¹ a Chinese history of Yunnan; the *Itinerary of Kya-tan*,² a Chinese traveller who crossed Burma from North to South, describing carefully all the places he went through the *Mémoires de Ma-louan-lin*,³ etc. The sifting of these works has already given a good result; but this is not yet enough. All available Chinese documents should be searched systematically and thoroughly; this, by itself, would be a work of no little magnitude, but a necessary work and one in which several scholars would probably have to take part. Tibetan old works might perhaps yield some-thing, though I think, not much; Taranthia,⁴ who wrote late, vague, although he makes a few important statements. From another work, we learn the single fact about Burma, that a Talaing prince was married to a Tibetan king.⁵ From India but very little seems to be available; we should have expected it to be the other way; but it is well known how very poor India is in historical works.⁶ For the second period (1057—1300) we are far better off. Beside monuments and countless votive tablets, we have the solid testimony of lithic inscriptions, a large number of which have been collected in six large volumes, while several hundreds are still awaiting publication. But this mass of inscriptions has still to be sifted, collated, worked out; the amount of information, political, religious and social they will yield when thoroughly examined will be great; besides these, there are local histories of temples which, incidentally, often contain important historical data. Chinese notices written during this period afford many interesting details, and sometimes are a help in corroborating or correcting statements found in Burmese chronicles. The Burmese chronicles themselves, in prose and in verse, are numerous, and the work of collating them and checking their divergent statements by means of inscriptions and other documents has now become a work of the first necessity. Again, we shall find some useful and quaint information in the voyages of Arab and Persian travellers of the time.⁷ We might, perhaps, glean a few interesting facts in the records, lithic and otherwise, of Cambodia. This second period is well supported by documentary evidence. But it is with the third period that the amount of material grows to almost an unwieldy extent. Stone inscriptions multiply and are always on the increase; vernacular literature grows by leaps and bounds; official records of events become more than ever carefully kept; voluminous historical works both in Burmese and in Talaing, as well as precious historical ballads⁸ are composed, based on old and contemporary records. Chinese interference becomes more frequent, though less successful, and Chinese notices as a consequence become more numerous. Then with the Burmese records we can begin to compare the records, younger and more confused, of Siam and the Laos. And now, there come numerous foreigners from the West, in big ships, both warriors and

¹ Nan-Tchao-ye-che; histoire particulière du Nan Tchoa, translated from the Chinese by C. Sainson; Paris, 1904.

² Deux itinéraires de Chine en Inde à la fin du VIII^e siècle; P. Pelliot, in B.E.F.E.O., 1904, pp. 134 ff.

³ Geschichte des Buddhismus, from Tibetan, by A. Schiefner; St. Petersburg, 1869.

⁴ This was in the VIIIth Century, by W. Rockhill's life of the Buddha; derived from Tibetan works; London, 1884.

⁵ Indian Pandits in the Land of Snow; by S. Chandra Das, gives some details of religious intercourse between Bengal and Burma, especially Thaton; Calcutta, 1893.

⁶ Relations de Voyages, arabes, persans et turks, relatifs à l'Extrême-Orient; G. Ferras; two volumes; Paris, 1913.

⁷ Some of the most important of these ballads have been collected in one volume, "Old Historical Ballads," May Oung; Rangoon, 1912.

FOR THE YEAR ENDING 31st MARCH 1910

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rediscovered and renovated. Of the monuments, the greatest interest is attached to the Great *Stūpa*, which, like the Bauwagyī Pagoda near Prome, consists of an almost hemispherical dome, truncated near the top and surrounded at its base by a lofty terrace, which served in ancient days as a processional path, access to which was provided by a double flight of steps built against it on the southern side. The original *stūpa*, which was probably built as at the southern side. The of about half the diameter of the present structure, and was encased in brick stone and brought to its present dimensions. The crowning glory of the richly-carved gateways, facing the world-wide fame, consists of four elaborate and Indian race has most lavishly spent itself. It will be of extraordinary interest to the Burman Buddhists as well as to the Christian missionaries, who accuse them of idolatry, to be told that, in these sculptures of the third and later centuries before the Christian era, *Gautama Buddha is never portrayed in bodily form*, but that his presence is indicated merely by some symbol, such as his foot-prints or the throne on which he sat, or the sacred Bodhi tree associated with his enlightenment. The image of the Buddha, which was primarily modelled on the figure of Apollo, the Sun-god, was introduced into India by the Greek School of Gandhara, which is thus responsible for substituting idolatry for a system of faith, which abstains, from feelings of reverence and delicacy, to depict, in material form, the beautiful personality of the Buddha, or the Eternal Spirit or the ineffable Essence of Brahma. Images of the Buddha did not appear at Sanchi till the Gupta period, i.e., the Vth Century A.D. or over 1,000 years after the *Parinirvāna* of the Buddha, when all recollections of his personal appearance must have been obliterated. They are not in the round, but in alto-relievo, as at the Lemyetha Pagoda at Hmawza in the Prome District. The influence of the Gupta Emperors appears to have reached Burma in the early part of the Middle Ages. The temples, which are 40 in number, do not require a detailed description, as they remind us of the *Śīmā* or Ordination Halls of Burma and the plans of the 47 monasteries recall those of the notable Cave Temples of Pagan.

A Gupta Inscription found in Arakan.

66. Maung San Shwe Bu, Honorary Archaeological Officer for Arakan, sent me an interesting leaflet entitled "A Brief History of"

¹ Vide pages 282—302, Vincent Smith's *Early History of India*.

almost intact because they have suffered from the glare of fame and publicity, which has its decided drawbacks and penalties. Situated in a sequestered corner of India, which is off the beaten tracks, they were ignored by the ancient Indian writers as well as by the Chinese pilgrims, who practically founded Indian Archaeology; and, after a lapse of over two thousand years, they have been

¹ Vide Kennedy's *Hindu Mythology*, page 281.

¹ Vide Kennedy's *Hindu Mythology*, page 281.

time, the Mros and the Prus blended, and a new race called the 'Mran-mā' was evolved. I do not know how far this will prove acceptable to other scholars, but our manuscripts more than hint at this. It is, however, significant that our records from about the Xth or XIth Century no longer speak about the Prus, but only about the Mran-mās. One record distinctly states that the word 'Mran-mā' is derived from 'Mro-mā', i.e. Mro women. From this we can safely infer that the term 'Mran-mā' was applied to those who were the offspring of intermarriage between the Prus and Mro women. At Pagan, too, a similar event happened. In the XIth and XIIth Centuries, the Prus receded from view yielding their place to the Mran-mās. The derivation of the term 'Mran-mā', from 'Mro-mā' is interesting, but requires a strong proof to be acceptable to Oriental scholars. So far, it is scarcely supported by the comparative vocabulary of Mro and Arakanese words. The question is fully discussed at pages 19-20 of my *Burmese Sketches*, and in paragraph 55, page 23, of my Annual Report for the year ending 31st March 1915. In the latter publication, I have advanced the view that the syllable being the term applied by the Shans to the Lolo, and the second being that applied by the Chinese to the same tribe, which is one of the constituent tribes of the Burmese race. The Lolo are ethnically related to the Prus or Pyu, and when the Pyu were amalgamated, at Pagan, with the Burmans, who are called *Man* by the Shans, in the XIIth Century, the tribal designation applied by the which henceforward became the national appellation. It is interesting to note which the Burmans are known to the Chinese as *Mien* or *Myen*, and to the Shans as *Mnn*. In any case, the term 'Myen-man', with its variants, 'Myan-mā', and 'Mran-mā', appears to be a combination of 'Myen' or 'Mien' and 'Man'. The derivation of 'Mran-mā' from 'Mro-mā', therefore, appears to be improbable.

67. The earliest authentic record we have of the Pyus of the 8th and 9th centuries A.D., their mode of life and dress is contained in a chapter of a Chinese work entitled the "Southern Barbarians." They were called 'P'iao', and although included among the "Southern Barbarians," they had attained to some degree of civilization. "The women twist their hair high up on the crown of the head, and ornament it with strings of pearls; they wear a natural-tinted female petticoat, and throw pieces of delicate silk over themselves. When walking they hold a fan, and the wives of exalted persons have four or five individuals at each side holding fans." As a tributary offering to the Emperor of China, "the Governor of K'ai Chou submitted a panegyric upon the P'iao music."

So far, in corroboration of the Chinese account, we have not yet found any picture or painting, but we have discovered frescoes on the walls of pagodas at Pagan, where scenes of local incidents are represented, the earliest of which being ascribed to the 11th century A.D. Figure 1, Plate II, represents a venerable Pyu lady vending her way to a Buddhist shrine. It is from a painting on the wall of the Kyauzitha's *Ohmin* or Cave Temple, Pagan, which was built in the 11th century A.D. She is carrying in both hands an elongated earthenware vase surmounted by an artificial flower resting on a globe of bamboo frame work. Her ear-ornament and coiffure have now become antiquated. She wears no jacket, as is still the custom in some of the unsophisticated villages in the interior of Burma. The pattern of her skirt and the manner of wearing it are still extant in Arakan. She wears two bracelets on each wrist, and an armband on the left arm. The white band encircling her neck, hands and body, corresponds to the Indian *sari*.² The pointed chin, and the well-developed jaw. Almost contemporary with her is a drummer shown in Figure 2, Plate II. It is from a painting found on the wall of the Patothamy Temple at Pagan (10th century A.D.). The drummer wears a beard, as was probably in accordance with the fashion of the time, and his hair is

¹ Vide paragraph 41, page 16, of my Annual Report for the year ending 31st March 1910.
² Compare the *sari* with the *uttariya* or *sari* described in the footnote on page 30 of my Annual Report for the year ending 31st March 1918.

tied in a long knot at the back and is kept together by a white fillet. His large ear-ornament, the mode of wearing his hair, his features, and his hairy chest, probably indicate his South-Indian nationality. He wears a *dhotti* or loin-cloth, and a *sari* or *uttariya* is thrown over both shoulders, showing that he is engaged in a religious or civil ceremony. The drum he is beating is peculiarly shaped; it looks like two elongated vases joined together at their bases. The drum is tied by means of a white cord to the waist of the drummer. The peculiar shape of the drum will probably enable us, later on, to identify the nationality of this interesting figure.

68. During the year under report, 51 coins were added to the Coin Cabinet of the Phayre Provincial Museum, Rangoon, which were presented to it by the various Provincial Governments of India. They consist of 4 gold, 10 silver and 17 copper coins struck by the Muhammadan and Hindu Rulers of India. As in former years, their classification was kindly undertaken by the Curator of the Provincial Museum, Lucknow, to whom these coins were sent.

ARCHAEOLOGICAL FINDS.

69. In an open field in the neighbourhood of Ankare, Kyaikmaraw Township, Amherst District, there were dug up, in large number, glazed earthenware bowls, plates and vases of different sizes. Specimens of them were forwarded to me by Mr. R. R. Brown, I.C.S., Deputy Commissioner, Amherst District, and their find was reported by Maung On Gaing, Township Officer, Kyaikmaraw, who writes as follows:—

"Some people had fallen by chance on ancient pottery in the neighbourhood of Ankare. They found some bowls and plates, which are in good condition, and several have gone there in quest of this trove. It is not unlikely that these were left behind in haste when times were troublous. I have seen some of them. They are not bad after all, and are quite decent specimens, and may be used in the present days of high prices. The exterior glaze is of a dull brown colour not unlike that of spittoons offered for sale near Twante." He also suggests that there might have been a factory on the find-spot. The specimens sent are all plain, and glazed with an enamel of a light greenish colour of the same tint as that found on some of the terra-cotta plaques of the Ajapala and Shwegugyi Pagodas at Pegu, which are known to have been built by King Dharmacheti in the latter half of the 13th century A.D.¹

70. In addition to the report given above, Maung On Gaing has furnished me with a traditional account of the places in the neighbourhood where the above articles were found. The following is an interesting extract from his report: "The inhabitants of these places, Kawbein, Kawwan and other villages along the east of the Gyaing river, were either Shan or Mun. The former probably gained the ascendancy over the latter as gathered from old tales of Shans taking away Talaings as captives to the Shan States, where they were allowed to follow their own vocations. The villages they built were named after their own native places. If a Shan came from Taranā, his new village in the Shan States would be given the same name. Kawbein was a seat of Government. It was under a Wun tributary to the Munrajā of Thātōn. There were 12 *sars* or circles as may be seen from the present names, Zayezan, Zathabyin, Zathin, Zakado, etc. Each of these 12 circles was governed by a Wun. Martaban, the capital of the Wagaru dynasty, is quite close to these places. There is a *maidan* known as Dalaban's *sit-talin* or parade-ground. The wife of this Talaing General fell from a pony and died on this spot. She was turned into a *nat* and became the tutelary spirit of the locality. Kawmi, a village near Kawbein, is also a place of historical interest, and it is said that no new village can be built near the cattle

¹ Plate IV, Annual Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1914, and Plate VIII, Fig. 1, and Plates IX-XIII, *Indian Antiquary*, Volume XXII.

"As to the age of the bowls, I was told that a man had found one with the inscription '1100 B.E.', and if that was true, the age of these bowls might be about two centuries. I have not been able to obtain this special bowl as the villagers are not so careful of them. It would not be wrong to suppose that these date from the time of Alaungpaya, i.e., about the 18th century, since the flight of Dalabang from Pegu to Sittang, Kawgun and Martaban dates from the same period."

71. In his "Notes on Antiquities in Ramanādesa" published at pages 327—366 of the *Indian Antiquary*, Volume for 1893, Major R. C. (now Sir) Richard Carnac Temple adds a very interesting note on the art of glazing in Ramanādesa. This art was known also in Upper Burma and glazed earthenware plaques are found ornamenting the terraces of the Ananda and the Shwezigon Pagodas, which were built by King Kyauzittha (1084—1112 A.D.). Sir Richard Temple writes:—

"As to fixing dates when glazing was actually in use in Burma on a large scale, the following evidence may be useful in addition to that collected by Yule, S.F. Martman, in *Hobson-Jobson*. Mr. E. H. Parker in his *Burma, Relations with China*, page 12, says, quoting from Chinese Annals, of the King of P'iao (Burma), that "the circular wall of his city is built of greenish glazed tiles . . . their house tiles are of lead and zinc . . . they have a hundred monasteries, with bricks of vitreous ware." This quotation, Mr. Parker tells me, is from the Han History, chapter on the T'ien (Burma) State, and refers to the doings of the T'ang (Chinese) dynasty (A.D. 600-900), and apparently to knowledge acquired in the year 83 A.D. He further kindly gave me the following quotation from Fan Ch'oh's work on the Southern Barbarians: "the P'iao State (i.e., Capital) is 75 journeys south of Yung-Chang, and communications with it were opened by K'oh-lo-feng. In this State they use greenish bricks to make the city wall, which is one day's journey in circuit." The date of K'oh-lo-feng's

72. Mr. H. F. Sittler, B.A., I.C.S., forwarded to me, for examination, twelve stone axe-heads, a shell, some fossilized bones, both human and animal, which are said to have been found on a slight eminence about a mile from Kyauksauk village in Myaing Township, Pakokku District. The villagers are not aware of any local history regarding the bones are of Chin settlers, and, according to a local tradition, the locality is the neighbourhood of the above find-spot was Hallows of the Geological Survey of India, who had visited and examined the find-spot, for his expert opinion on their age and the people who used them. They measure $3\frac{1}{2} \times 2\frac{1}{2}$ and $2\frac{1}{2} \times 1\frac{1}{2}$ respectively. The following is Mr. Hallows' interesting reply—

"I have examined—

"I have examined the two stone axe-heads which you sent to me for inspection, and I now return them to you by registered parcel post.

"The larger of the two is made of dark green hornblende schist, a very hard tough rock which is a common component of rocks of Dharwar age belonging to Ardrean times. The axe-head has been made from this rock by early

men, possibly during the close of the Pliocene, or at the beginning of the Pleistocene Epoch.

"I visited the spot personally and found these axe-heads to be associated with human remains. There is no evidence that the locality was ever the site of a lake. Although officers of our department have written papers on stone axe-heads found by them in other parts of Upper Burma (as for instance Dr. Neeltling), and these have been published in our Records and Memoirs, no geological officer has, I think, reported on relics of the stone age in the Pakokku District where these occur.

"Associated with the stone axe-heads of this locality are a number of large fossil teeth¹ which should throw light on the matter; possibly they are the remains of some extinct species of Pliocene horse, but I am unable to say definitely that they are so until I have carefully examined them in the Laboratory of the Geological Survey of India, which I proposed to do on my return to Calcutta.

"As I have made a geological examination of the locality in the course of my official field-work in the Pakokku District this season, I hope, later on, to publish a short paper on the geological side of the question and will send you a copy when it appears."

73. Mr. W. S. Morrison, M.A., I.C.S., Deputy Commissioner, Pegu District, brought to notice the discovery of a rusty iron buoy at Bawgyi village in Thanatpin Township, Pegu District. It is reported that the discovery was made by the villagers about 30 years ago and that it was found buried underground. As it possesses an antiquarian interest in that it serves as evidence to show that, in recent historical times, sea-going ships could come up as far as Bawgyi village, it has been acquired, and an arrangement has been made to deposit it, for exhibition, in the Inscription Shed at Zainganaing, Pegu.¹

74. Mr. F. Atlay, Manager of the Burma Ruby Mines Company, Limited, Mogök, forwarded to me, for examination, a Chinese silver coin, which was dug up in one of the Company's Mines at Kathé, seven miles from Mogök. Strictly speaking, it is not a coin, and is known in the Provinces of Ssuch'uan, Yünnan, Kueichou and Kuangsi, as "Sycee or lump silver," and is used as currency. On the outside of the silver lump is inscribed the character "Wen" which signifies "Sycee silver"; in the inside are two characters "Kao Yüan," which is the name of the bank or firm, which guarantees the quality of the silver.

The weight is a little shorter than the orthodox weight used in China; and it is probable that the coin came from Tibet.

There is no other inscription indicating its date ; but it may have been imported into Burma over 50 or 100 years ago, at the outside.

This coin indicates that Chinamen or Panthays from the neighbouring Provinces visited the Ruby Mines, several decades ago, and dealt in rubies, sapphires and crystals, which were prized in official circles. The crystal button on official hats were used to indicate official rank as late as the Manchu dynasty, which was subverted in 1911.

¹ During the open season of 1904-05, I conducted excavations at Peikthano near Kikkogga in the Magwe District, one of the reputed prehistoric sites of Burma. On the palace site there, three teeth of a large size were discovered, which were identified as Major Alecock of the Indian Museum, Calcutta, as the large size was discovered, which were identified as a buffalo's tusk. No implement, weapon or ornament of stone or tooth of some ruminant, such as a buffalo or bull.¹ No implement, weapon or ornament of stone or metal, or of any description, was found (see paragraph 23, page 7, of my Annual Report for the year 1905-06). It would appear that the teeth belonged to ruminants, which were sacrificial animals. In 1905-06, it would appear that the teeth belonged to ruminants, which were sacrificial animals. In 1905-06, it would appear that the teeth belonged to ruminants, which were sacrificial animals. In 1905-06, it would appear that the teeth belonged to ruminants, which were sacrificial animals.

their spirits might attend him, as was the case in the labor of the

⁹ Captain Forbes, in his "*Indo-Chinese Languages*," points out that the extensive plains south of the Pegu Yoma and what are now the Irrawaddy and Salween valleys were covered by sea till a few centuries after Christ. See also Forchhammer's "Notes on the Early History and Geography of British Burma II—after Christ." See also Forchhammer's "Notes on the Early History and Geography of British Burma II—after Christ." See also Forchhammer's "Notes on the Early History and Geography of British Burma II—after Christ."

The first Buddhist Mission to Suvapannabhi, page 3, and my "Some Remarks on the Kalyans Inscriptions," page 7, reprinted from the *Indian Antiquary*, 1894.

75. Mr. H. Tonkinson, B.Sc., I.C.S., Deputy Commissioner, Sagaing, reported the discovery of the following articles by the members of the Sagaing Labour Corps, when clearing the site of the Shwepyi-seik-u Pagoda on the Strand Road, Sagaing:—
(1) One figure of the sitting Buddha, five rahans and two deer arranged in a circular pedestal in bronze, representing the incident in the Deer-Park, where Buddha preached his first sermon to his five disciples.
(2) One figure of a rahan in a monastery in bronze.
(3) One begging bowl in bronze containing some relics.
(4) One adze in bronze.
(5) One filter in bronze.
(6) One fan in bronze.
(7) One terra-cotta tablet (broken) bearing an effigy of the Buddha and a disciple.

Their sizes range from about 2 to 4 inches, and as they do not possess much archaeological interest, they were returned to be deposited, at the suggestion of Mr. Tonkinson, in the Datpaungzedi Pagoda, Sagaing, with the other articles from the Shwepyi-seik-u and other pagodas already deposited there. It is of interest to note that items (4), (5) and (6) represent three out of the eight requisite utensils with which a Buddhist monk has to provide himself under the rules of his Order.

76. In paragraph 63, at page 31 of my Annual Report for the year ending 31st March 1918, a reference is made to the discovery, by a villager of Sindè village, Prome District, during the year 1915-16,¹ while repairing an old pagoda, of a foot-print of Buddha and a stone inscription, which may be ascribed to the 11th and 11th—12th century A.D., respectively. It is reported that some terra-cotta votive tablets were also found on the same spot, but that they had been removed by certain Burmese ladies. Mr. C. S. Pennell, M.A., I.C.S., Deputy Commissioner, Prome, has now succeeded, with the help of the Township Officer, Padaung, to trace their whereabouts, and sent four of them to me. These tablets often throw light on the age and vicissitudes of the pagoda in which they are enshrined.

The tablets forwarded by Mr. Pennell have badly weathered, but enough remains to enable one to identify the figures impressed on them. Tablet No. 1 is semi-elliptical in shape, and measures nearly $3 \times 2\frac{1}{2}$ inches. It bears three-seated figures, all seated on lotus thrones. The middle figure represents Gautama Buddha seated cross-legged in the *dharma-chakara mudrā*. It is plainly dressed. On its right is a similar figure, but smaller in size and seated in the *bhūmisparisa mudrā*. On its left, is another seated figure, but, as far as it can be made out from what remains of it, it is elaborately dressed. It has a high head-dress, and a wreath or a chain falls loosely over its breast. It is also seated cross-legged, but its right knee is slightly raised and its right foot appears to be resting on something which cannot be identified. Both hands are pendant and rest on the knees. This figure may be identified with Avalokiteśvara, while its counterpart on the right of the central figure may be identified with Amitābha, a Bodhisattva; and the tablet itself may be assigned to about the 10th or 11th century A.D. Tablet No. 2 is a replica of Tablet No. 1. Tablets Nos. 3 and 4 are duplicates and are also semi-elliptical in shape. Each measures about $3\frac{1}{2} \times 2$ inches. On each is represented a Buddha seated cross-legged in the *bhūmisparisa mudrā* on a lotus cushion. The workmanship is very rough, and from the features of the Buddha impressed upon them, they may be anterior to the 11th century A.D.

From the fact that the above tablets were found on the same site, it may be inferred that the pagoda has been repaired at different times since its foundation, probably in the 11th century A.D. Tablets Nos. 1 and 2 certainly represent Mahāyānism, and it is of great interest to record that traces of that form of Buddhism should be found so far south as the meridian of Prome and so close to the border of the Lalaing country.

¹ See also clause (ii), paragraph 53, page 21, and paragraph 93, page 41, of my Annual Report for the year ending 31st March 1916.

77. At page 57, Appendix H of the present Report, a reference is made to the discovery, in July 1918, of treasure at Myohaung in the Akyab District, on the slope of a hill about a mile to the north of the Palace-site, and about a furlong to the east of the Shitthaung Temple. According to tradition, a Princess of Arakan, being a leper, was segregated and dwelt on this find-spot, and that, when she died, she was buried there. It is interesting to note that the custom of burying treasure with the dead was in vogue among the Arakanese. It certainly prevailed among the Karens and Chins, and pointed to a belief in the theory of the survival of spirits or souls after death. The treasure trove consists of a number of white and ruby stones, nine pieces of gold, a diamond ring and a large oval stone (mounted) with an Arabic inscription setting forth the Islamic creed. The two last—the diamond ring and the large oval stone—were acquired under the Treasure Trove Act, as they possess an artistic and archaeological interest, and were deposited in the Phayre Provincial Museum, Rangoon. The other articles were returned to their finders. If these articles were not buried in the grave of the Arakanese Princess, as stated above, they were probably hidden underground in times of disturbance, as a rebellion or invasion. In Burma Proper, in the absence of trustworthy Banks, treasure was always buried underground, for purposes of safety, in times of stress and storm.)

78. Figure 2, Plate I, is the head of a Bodhisattva in bronze found in a *Sīmā* or Ordination Hall within the precincts of the Tawya Kyauing or Monastery at Thiypitsaya, Pagan. It has a head-dress, parts of which are missing, and its hair is done up into a spiral-shaped knot. Its large ear-ornaments may be compared with those worn by the Pyu lady and the drummer shown in Figures 1 and 2, Plate II. It may be ascribed to the 11th or 12th century A.D., or a little earlier.

TAW SEIN KO,

MAYMYO, 14th June 1919.

Superintendent, Archaeological Survey, Burma.

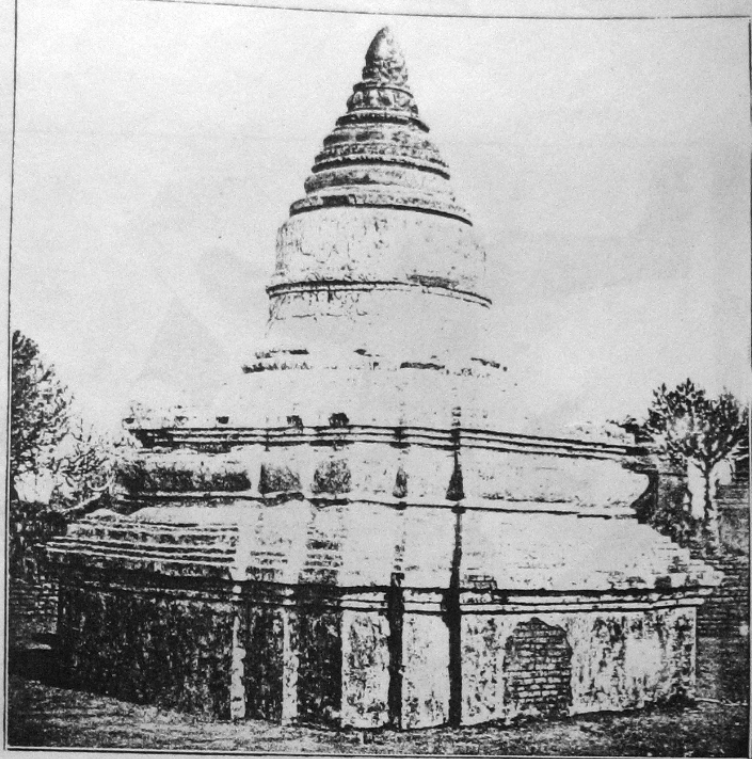


Fig. 1.—An encased brick *stupa* found near the Damayangyi Pagoda, Pagan, with the outer brick work removed.



Fig. 2.—Head of a Buddha statue found in the Tawywa Kyaung at



Fig. 1.—A Pyu Lady from a painting on the wall of the Kyauzitha
Oshmin, Pagan.



Fig. 2.—A Drummer from a painting on the wall of the Patothayana
Temple, Pagan.

APPENDIX A.

Register of Objects of Archæological interest, the preservation of which has been approved by the Local Government.

Nil.

APPENDIX B.

Application for Administrative approval to the preservation by Government of an object of Archæological, Historical, or Architectural interest.

Nil.

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1918-19.

No. (1)	Work. (2)	Sanctioned estimate for work. (3)	Expenditure incurred during year. (4)	Remarks. (5)
	MANDALAY DIVISION.	Rs.	Rs.	
1	Annual and petty repairs to Palace Buildings, Mandalay.	2,000	2,030	
2	Wages of durwans for looking after the Palace, Mandalay.	3,048	2,831	
3	Cost of the permanent establishment of craftsmen, etc., for Mandalay Palace.	2,500	2,604	
4	Annual and petty repairs to <i>pyatthats</i> on Fort walls, Mandalay.	1,500	1,493	
5	Annual and petty repairs to Salin Monastery, Mandalay.	100	100	
6	Annual and petty repairs to Shwenandaw <i>Kyaung</i> , Mandalay.	176	177	
7	Annual and petty repairs to Sangyaung Monastery, Mandalay.	100	98	
8	Annual and petty repairs to Queen's Monastery, Mandalay.	100	100	
9	Annual and petty repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura.	100	100	
10	Annual and petty repairs to tombs of ancient Kings and Queens of Burma, Amarapura.	196	197	
11	Annual and petty repairs to Atumashi <i>Kyaung</i> , Mandalay.	80	80	
12	Annual and petty repairs to Tawyagyaung Pagoda, Mandalay.	50	50	
13	Annual and petty repairs to tombs of King Mindôn's mother, Amarapura.	197	187	
14	Annual and petty repairs to Thudama <i>Kyaung</i> , Mandalay.	100	100	
15	Clearing jungle around pagodas at Tagaung, Ruby Mines District.	240	240	
16	Special repairs to Palace Buildings, Mandalay ...	11,861	10,561	
17	Special repairs to the South Dedicating <i>pyatthat</i> , Palace Buildings, Mandalay.	1,530	1,564	
18	Dismantling <i>pyatthats</i> Nos. 33 and 12 on Fort walls, Mandalay.	2,541	837	
19	Rebuilding <i>pyatthats</i> Nos. 33 and 12 on Fort walls, Mandalay.	18,646	11,766	Works in progress.
20	Rebuilding <i>pyatthats</i> Nos. 41 and 22 on Fort walls, Mandalay.	9,687	9,615	
	Total ...	54,752	44,730	
	SHWEDO DIVISION.			
21	Annual repairs to Tazaung and Bell at Mingun ...	100	100	
22	Annual repairs to Pôndawpaya at Mingun ...	40	40	
23	Annual repairs to Sinbyumè Pagoda at Mingun ...	550	550	
24	Annual repairs to Tupayôn Pagoda, Sagaing ...	250	249	
25	Annual repairs to Ôkkyauing at Ava ...	600	607	
26	Annual repairs to Alaungpaya's Tomb, Shwedo ...	50	9	
27	Annual repairs to shed over Inscription Stone in Court-house compound, Shwedo.	20	3	
	Total ...	1,610	1,558	

APPENDIX C—concluded.

Statement showing Expenditure sanctioned and incurred on Archaeological works during 1918-19—concluded.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks
(1)	(2)	Rs.	Rs.	(5)
PAKOWE DIVISION.				
28	Wages of durwans to look after pagodas and Museum Pagan	1,620	1,618	
29	Maintenance of pagodas at Pagan	1,700	1,701	
	Total	3,320	3,319	
RANGOON DIVISION.				
30	Wages of a caretaker to the Old Portuguese Church, Syram.	144	142	
	Total	144	142	
PAOU DIVISION.				
31	Annual repairs to the Pali Stone-shed to the west of Pegu Town.	25	13	
32	Annual repairs to Pillars of Victory, Pegu	5	4	
	Total	30	17	
THARRAWADDY DIVISION.				
33	Annual repairs to the Archaeological buildings at Hmawza, Prome District.	300	300	
	Total	300	300	
MEIKTILA DIVISION.				
34	Jungle clearing around and petty repairs to the pagodas in the Kyaukse District.	286	189	
	Total	286	189	
	GRAND TOTAL	60,442	50,255	

APPENDIX D.

Cost of the Archaeological Survey, Burma, under the main heads of the Budget for 1918-19.

Main heads of budget.	Provision in budget for 1918-19.	Actual expenditure in 1918-19.	Balance remaining on 31st March 1919.	Remarks
(1)	(2)	(3)	(4)	(5)
ESTABLISHMENT OF THE SUPER-INTENDENT, ARCHAEOLOGICAL SURVEY.				
SALARIES.				
Officer.				
Superintendent, Archaeological Survey	9,600	9,600 0 0	...	
Architectural Surveyor	1,800	1,800 0 0	...	
Clerks (three)	2,400	2,400 0 0	...	
Draftsman	600	600 0 0	...	
Assistant Photographer	...	131 10 8	-132 0 8	Appointed with effect from 1st September 1918.
Servants (four)	570	540 0 0	30 0 0	Includes one servant of Honorary Archaeological Officer for Arakan.
TEMPORARY ESTABLISHMENT.				
Archaeological Assistant	...	1,160 13 4	-1,160 13 4	Appointed with effect from September 1918.
Burman Artist	...	280 0 0	-280 0 0	
Allowances.				
Travelling allowance	2,100	2,353 2 0	141 14 0	Includes also the travelling allowance of the Honorary Archaeological Officer for Arakan and his establishment.
Hill journey allowance	200	195 0 0	5 0 0	
Supplies and Services.				
Preservation of Archaeological Remains	700	322 8 0	377 8 0	
Purchase of photographs and photographic materials	800	627 9 0	172 7 0	Recovered Rs. 24-8-0 from the sale of photographs.
Mandalay and Pagan Museums	50	...	50 0 0	
Archaeological scholarships	2,250	1,925 0 0	325 0 0	
Honorarium to Mr. C. O. Blagden for his Talaing work.	...	1,500 0 0	-1,500 0 0	
	...	900 0 0	-900 0 0	
Contingencies.				
Contract contingencies	2,100	1,783 5 6	316 10 6	
Rents, rates and taxes	900	600 0 0	...	
Total	24,516	27,124 0 6	-2,608 0 6	
ESTABLISHMENT OF THE ASSISTANT ARCHAEOLOGICAL SUPERINTENDENT FOR EPIGRAPHY.				
SALARIES.				
Officer.				
Assistant Archaeological Superintendent for Epigraphy.	7,500	7,500 0 0	...	
Establishment.				
Clerk (one)	600	450 0 0	150 0 0	
Servant (one)	144	108 0 0	36 0 0	
Allowances.				
Travelling allowance	600	1,145 12 0	-545 12 0	
Contingencies.				
Service postage and telegram charges	75	25 0 0	...	
Purchase of books and publications	250	233 4 0	16 12 0	
Rents, rates and taxes	380	300 0 0	80 0 0	
Office expenses and miscellaneous	400	312 2 0	87 14 0	
Total	9,999	10,134 2 0	-135 2 0	
GRAND TOTAL	34,515	37,258 2 6	-2,743 2 6	
Deduct for rounding	15	...	...	
	34,500	37,256 2 6	-2,756 2 6	The excess of Rs. 2,743-2-6 debited to the allotment of Rs. 1,200 and Rs. 1,500 for the special archaeological grant of one lakh out of the Imperial Budget for 1918-19 and to the savings under other sub-heads given in the statement.

(a) List of Drawings made by the Archaeological Survey, Burma, during the year 1918-19.

Serial No.	Description of Drawings.	Scale.	Locality.
(1)	(2)	(3)	(4)
400*	Plan of the Manuha Temple, Myinagan	4" = 1"	
401	Elevation of the Manuha Temple, Myinagan	4" = 1"	
402	Section of the Manuha Temple, Myinagan	4" = 1"	
403	Plan of the upper terrace of Manuha Temple, Myinagan.	4" = 1"	
404	Elevation of the recumbent image of the Buddha in the Manuha Temple, Myinagan.	1" = 1"	
405	Elevation of the stone-bowl in the Manuha Temple, Myinagan.	4" = 1"	
406	Plan of Nanpaya Temple, Myinagan	1" = 1"	
407	Figure of Brahmā in the Nanpaya Temple, Myinagan.	1" = 1"	
408	Floral design in the Manuha Temple, Myinagan	4" = 1"	
409	Plan of a ruined pagoda to the north of Thiyyipitsaya	4" = 1"	
410	Elevation of a ruined pagoda to the north of Thiyyipitsaya.	4" = 1"	
411	Plans of a ruined pagoda near the Mingalazedi Pagoda	2" = 1"	
412	Elevation of a ruined pagoda near the Mingalazedi Pagoda.	2" = 1"	
413	Elevation of a building depicted on one of the stone sculptures in the Ananda Temple.	3" = 1"	Pagan.
414	Elevations of arched openings in the brick monastery in the precincts of the Mingalazedi Pagoda.	1" = 1"	
415	Sections of arched openings in the brick monastery in the precincts of the Mingalazedi Pagoda.	1" = 1"	
416	Plan and elevation of the Pawdawmu Pagoda within the walls of old Pagan.	1" = 2"	
417	Plan and elevation of the Pawdawmu Pagoda, Myinagan.	2" = 1"	
418	Plan and elevation of the Pawdawmu Pagoda to the east of the Nagayén Pagoda, Myinagan.	1" = 2"	
419	Plan and elevation of the Pawdawmu Pagoda to the south of the Somincyi Pagoda, Thiyyipitsaya.	1" = 2"	
420	Plan and elevation of the Pawdawmu Pagoda to the north of Myinagan.	1" = 2"	
421	Plan of the Pawdawmu Pagoda to the south-west of the Nagayén Pagoda, Myinagan.	1" = 2"	
422	Elevation of the Pawdawmu Pagoda to the south of the Ananda Temple.	2" = 1"	

* Numbering continued from previous report.

APPENDIX E—continued.

(b) List of Photographs taken by the Archaeological Survey, Burma, during the year 1918-19.

Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)
1851*	Manuha Temple, Myinagan	12" x 10"		
1852	Front view of the seated Buddha (middle figure) in the Manuha Temple, Myinagan.	8" x 6 1/2"		
1853	Side view of the face of Buddha	6 1/2" x 4 1/2"		
1854	Front view of the seated Buddha on the right side of No. 2.	6 1/2" x 4 1/2"		
1855	The recumbent image of Buddha within the Manuha Temple, Myinagan (showing the head only).	8 1/2" x 6 1/2"		
1856	Manuha Temple, Myinagan, showing the central stupa surmounting the square basement.	8 1/2" x 6 1/2"		
1857	Manuha Temple, Myinagan, showing the southern stupa surmounting the square basement.	6 1/2" x 4 1/2"		
1858	Manuha Temple, Myinagan, showing the central stupa flanked by two leogrypha.	8 1/2" x 6 1/2"		
1859	Nanpaya Temple, Myinagan, south-east view	12" x 10"		
1860	Nanpaya Temple, Myinagan, showing the sthupa.	8 1/2" x 6 1/2"		
1861	Nanpaya Temple, Myinagan, showing the floral design on the wall at the north-eastern corner.	8 1/2" x 6 1/2"		
1862	Nanpaya Temple, Myinagan, showing one of the windows on the northern face.	6 1/2" x 4 1/2"		
1863	Mingalazedi Pagoda, east view	12" x 10"		
1864	Mingalazedi Pagoda, showing the stupa on the south-west corner of the 3rd terrace.	8 1/2" x 6 1/2"	Pagan.	
1865	Mingalazedi Pagoda, showing the vase on the south-west corner of the 2nd terrace.	6 1/2" x 4 1/2"		
1866	Arched openings in the walls of a ruined monastery within the precincts of the Mingalazedi Pagoda, Myinagan.	6 1/2" x 4 1/2"		
1867	Small stupas near the Mingalazedi Pagoda, Myinagan.	6 1/2" x 4 1/2"		
1870	A small stupa with an arched opening near the eastern entrance to the Mingalazedi Pagoda.	8 1/2" x 6 1/2"		
1871	An inscription stone in Talaing now placed in the Museum.	12" x 10"		
1872	Figures of Chinese Buddhas (Omto Fu) in the Museum.	8 1/2" x 6 1/2"		
1873	Ruined stupas at Thiyyipitsaya each having an urn-shaped dome.	6 1/2" x 4 1/2"		
1874	Ruined stupas at Thiyyipitsaya each having an urn-shaped dome.	6 1/2" x 4 1/2"		
1875	Frescoes on the walls of the Payathônzu Temple, Minnanthu.	8 1/2" x 6 1/2"		
1876	Frescoes on the walls of the Nandamañña Temple, Minnanthu.	8 1/2" x 6 1/2"		
1877	Frescoes on the walls of the Winido Temple, Minnanthu.	8 1/2" x 6 1/2"		

APPENDIX E—concluded.

(b) List of Photographs taken by the Archaeological Survey, Burma, during the year 1918-19—continued.

Annual No.	Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
35 & 36	1885 & 1886	Frescoes on the walls of the Tayōkpye Temple, Minnanthu.	8½ × 6½"	Pagan.	
37	1887	Figure of a wooden stūpa crowned by a wooden ti (in the Museum).	8½ × 6½"		
38	1888	Pawdawmu Pagoda within the walls of old Pagan.	6½ × 4½"		
39	1889	Pawdawmu Pagoda near the Somingyi Pagoda, Myinpagan.	6½ × 4½"		
40 & 41	1890 & 1891	Pawdawmu Pagoda to the east of the Nagayōn Pagoda, Myinpagan.	6½ × 4½"		
42	1892	Pawdawmu Pagoda to the north-east of the Myazedi Pagoda, Myinpagan.	6½ × 4½"	Nyaung-u.	
43	1893	Pawdawmu Pagoda to the south-east of Nagayōn Pagoda, Myinpagan.	6½ × 4½"		
44	1894	Pawdawmu Pagoda near the Damayangyi Pagoda.	8½ × 6½"		
45	1895	Thettawya Pagoda near the Shwezigōn Pagoda.	8½ × 6½"		
46	1896	Ruined temple to the east of Wetkyi-in	8½ × 6½"		
47 & 48	1897 & 1898	Ruined temple to the east of Wetkyi-in	6½ × 4½"	Pagan.	
49	1899	A small pagoda with two bell-shaped domes on the east of the Mingalaredi Pagoda.	6½ × 4½"		
50 & 51	1900 & 1901	Stone axe-heads and bones belonging to Mr. H. F. Sittler, I.C.S., Deputy Commissioner, Pakōkku.	8½ × 6½"	Pakōkku.	
52	1902	Head of a Bodhisatva in bronze found in the Tawwakyang Monastery, Thiipyitsaya.	8½ × 6½"	Pagan.	
53 & 54	1903 & 1904	Terra-cotta plaque illustrating Jātaka or birth-stories of the Buddha on the 4th terrace of the Ananda Temple, beginning with No. 753 and ending with No. 839.	6½ × 4½"		

APPENDICES.

APPENDIX F.

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1918-19.

I.—Report.

Annual Progress Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1918.

II.—Contributions to the Annual Report of the Archaeological Survey, India.

PART I, 1917-18.

A brief résumé of the exploration and research work, epigraphy and conservation in the Burma Circle.

PART II, 1917-18.

Nil.

III.—Contributions to the Journal of the Burma Research Society.

- Notes on Mr. J. C. C. Wilson's letter on the ruins in the District between Chiengmai, Karenni and the Shan States.
- "Is there any separate temple dedicated to Brahmā in India?"
- "The Buddhist ruins at Sañchi," a critique on "A guide to Sañchi," by Sir John Marshall, Kt., C.I.E., Litt. D., Director-General of Archaeology in India.
- A votive tablet found near Akyab.—[*San Shwe Bu.*]
- The Legend of Andaw Pagoda, Sandoway.—[*San Shwe Bu.*]
- The twelve-year Cycle of Burmese Year-names.—[*Maw, Hla, B.A.*]

APPENDIX G.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Ser. No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
I.—INSCRIPTIONS.						
Nil.						

Ser. No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II.—COINS.							
1	Gold	Pagoda of Krishna, Raja of Vijayanagar, found in the Nutakki village, Guntur District.	...	...	...	...	Presented by the Government of Madras to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
2	Do.	Madras Star Pagoda of the East India Company found in the Parameswara Mangalam village, Chingleput.	...	...	...	...	Found in the Balla District and presented by the Government of the United Provinces to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
3	Silver	Nasiruddin Mahmud (Pathan Sultan).	...	...	Persian character.	Persian character.	Found in the Balla District and presented by the Government of the United Provinces to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
4	Do.	Shah Alam II	Muradabad	1160 H. 17 r.y.	Do.	Do.	Found in the Nainital District and presented by the Government of the United Provinces to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
5	Do.	Do.	Do.	1119 H. 17 r.y.	Same as No. 4, but [119] 1.	Same as No. 4, but 1A and Mint Mark.	Punch marked Coins No. 6, oval, No. 7, square with right edge clipped. Both found in the Palanpur State and presented by the Government of Bombay to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
6	Do.	...	...	...	Upper left, wheel; upper edge, six arched chaitya; bottom edge, lotus.	Centre taurine; upper left, wheel; bottom edge, wheel of a different variety.	
7	Do.	...	...	...	Upper left, wheel; upper edge, circle with taurines on either side; upper right, fish and taurine; lower right, lotus; centre, wheel.	Three arched chaitya to left and railing to right; lower right, lotus; crescent and circle marks in upper surface.	
8	110.	Shah Jahan I	Akbarnagar	22 r.y.	...	...	I.M.C., III 339
9	Do.	Do.	Golkunda	25 r.y.	...	...	I.M.C., III 339
10	Do.	Do.	Do.	...	...	...	I.M.C., III 339 Nos. 8-10 found in the Sonthal Parganas District and presented by the Government of Bihar and Orissa to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX G—continued

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—continued.

Ser. No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II.—COINS—contd.							
11-14	Silver	Sher Shah	Jahangirah	948	Sher Shah-Jahangirah 948	Kalima	I.M.C. II, page 86, No. 617.
15-17	Do.	Do.	Do.	949	Sher Shah-Jahangirah 949	Do.	I.M.C. II, page 87, No. 634, round areas.
18	Do.	Do.	Shergadh	947	Sher Shah-Shergadh 947	Do.	I.M.C. II, page 89, No. 642.
19	Do.	Do.	Do.	948	Sher Shah-Shergadh 948	Do.	Do.
20	Do.	Do.	Do.	946	Sher Shah; no mint; 946.	Do.	Ibid, No. 652.
21	Do.	Do.	Do.	947	Sher Shah; no mint; 947.	Do.	Ibid, page 83, No. 664.
22	Do.	Do.	Do.	948	Sher Shah; no mint; 948.	Do.	Do.
23	Do.	Do.	Do.	949	Sher Shah; no mint; 949.	Do.	I.M.C. II, page 93, No. 666.
24 & 25	Do.	Do.	Do.	949	Sher Shah; no mint (large type).	Do.	Ibid, No. 670. Nos. 11-25 were found in Shahabad District and presented by the Government of Bihar and Orissa to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
26-29	Do.	...	...	...	Rude head 5/4 in large letters in front of face; Vignra below.	Indications of Sassanian altar with attendants.	I.M.C. II, page 100, Nos. 1-13 found in the Mozaffarpur District and presented by the Government of Bihar and Orissa to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
30	Do.	Alauddin Muhammad Shah II.	Delhi (Hazrat)	713 H.	In double square. Persian character.	In double square within a circle. Persian character.	Found in the Nainital District and presented by the Government of the United Provinces to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
31 & 32	Copper	Do.	Do.	705 H.	Persian character	Arabic within double circle, Persian character	Found in the Nainital District and presented by the Government of Bihar and Orissa to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
33	Do.	Do.	Do.	700 H.	Do.	Do.	Do.
34-40	Do.	Do.	Do.	...	Do.	Do.	Do.
41	Silver	Shah Alam II	Ahmadnagar-Farrukhabad.	31 r.y.	Do.	Persian character.	Found in the Nainital District and presented by the Government of the United Provinces to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.

APPENDICES

Summary of the Work done by Maung San Shwe Bu, Honorary Archaeological Officer for Arakan for the year 1918-19.

During the year under report, Government found it difficult, owing to war conditions, to incur extra expenditure on conservation of pagodas.

the more important pagodas of Myohang. Except for the annual clearance of jungle around Such an omission and the unusually heavy rains of the last season have caused a great deal of damage and the western portion of Dukkhanth, a structure hitherto looked upon as indestructible, is now in complete ruins. But, on the other hand, it is gratifying to record the display of enthusiastic enterprise on the part of the people, even in these hard times, to continue in their meritorious work of restoration. The Mahamuni Temple has not only been thoroughly repaired, but a lot of funds and materials are now being collected for its further improvement. The restoration of Zina-manung Pagoda at Myohang is now complete. The elders are still collecting funds for an iron ti to be placed over it. When this is finished, they will go on with the repairs of the Ratana-manung Pagoda, for which a separate collection has already been made. In April last, the late U Tha Tun Ang Gri of Myohang completed his repairs of the Thet-kya-manung Pagoda at a cost of about 25,000 rupees.

One great disadvantage of allowing private individuals to undertake repairs on their own initiative is that they generally succeed in completely blemishing the old structure with their indiscriminate application of lime and plaster. It would, therefore, be of great advantage if an officer of the Public Works Department could be asked to offer his advice occasionally during the progress of restoration of an ancient building by private enterprise.

The Arakanese people do not appreciate the value of partial conservation. They prefer to have a complete restoration or none at all, for a building in an unfinished condition militates against their ideas of sacredness and religious devotion.

The epochs and eras employed in the computation of time by the Arakanese are the same as those of Hindus from whom Arakan undoubtedly received her civilisation. The *kalpas* and other divisions of time have so often been discussed that they scarcely need a separate mention here.

In regard to the eras used to date events, the Arakanese follow an old work (Adhi-mat-rasawin) compiled during the reign of King Narappa-raza, 1243-176 A.D. The forty-first king of the Myauk-un dynasty. It tells us that, in 1755 A.D., certain signs were observed in the Lemro river whose classical name is Ajijana-nadi. The astrologers and other learned men of the court predicted that, after the downfall of Myauk-un, the then capital of Arakan, there would appear a class of *Bedin sayas* of superb knowledge, who would engage in controversies in fixing proper dates for the observance of the Buddhist lent. In order to prevent this, the king, by the offer of valuable presents, ordered the Arakanese calendar to be worked out in advance for two thousand years. Ever since then, this work has been systematically followed in Arakan.

It is stated that Anjāna, the grand-father of Gautama Buddha, in consultation with the hermit Devila, the renowned astronomer, cancelled 8,645 years of the existing era and started a new one commencing with 2, known as the Añjana era (about 691 B.C.). When 146 years had been added to the new era, i.e., in the 148th year of the Añjana era, the Buddha entered Nirvana. To commemorate this important event, Ajātasatru, King of Magadha, began a new era about 544 B.C. known as the Buddhist religious era.

But in spite of this important charge, the new religious era found no favour in Arakan, for the people continued to adhere to the older Añjana era. When this latter had reached 1,332 years, i.e., when the religious era was (1332-148) or 1184, the Arakanese King, Thuriya-thet-kya of Dinnyawadi scored off 1,330 years and began a new era with 2, which is equivalent to 638 A.D. It is believed that, from that time onward, the Arakanese era has not been changed.

On the other hand, Do We's history of Arakan, which is about the most reliable record on the subject, totally differs from the above account. After stating an older authority for the statement, it goes on to say that, during the reign of Thuriya-thet-kva, the twenty-first king after Sanda Thuriya, the religious era reached 624 years. His contemporary, Sumundari, was then the ruler of Tharekketra. The two monarchs, after consultation, began a new era with 2

Then again at the time of King Nanda-thu, who then ruled at Sambawot city, the reformed era came up to 562 years. He communicated with Puppasaw Rahan of Pagan leading ultimately to the meeting of the two kings at a place called Thin-gan-taung on the Yoma range. By mutual consent, 560 years were cancelled, and another era was started with 2 which, on calculation, coincides with 638 of the

Christian era. Reckoning from this, Anawrata's invasion of Arakan falls about the year 1053 A.D., i.e., to say during the last year of Min Kula's reign, and, at the same time, Sanda Thuriya is made to appear as a contemporary of Gautama Buddha.

In the *British Burma Gazetteer* of 1880, it is stated that the people of Tavoy considered themselves to be descendants of the Arakanese colonists, and that their view was supported by a general resemblance in character and by some peculiarities in their dialect which had many Arakanese provincialisms. Since then many accounts have appeared, from time to time, by writers who indulged in historical speculation.

In the year 1150 A.D. when King Datharaza had already reigned for three years over Arakan, the people of Eastern Bengal, then under Arakanese dominion, refused to pay tribute and declared themselves independent of Arakan. Min Hla Saw, the Arakanese general, went over with a large army and after severely punishing the recalcitrant people, returned with numerous captives, among whom were nine families of a north Arakan Hill tribe—said to be descendants of Arakanese exiles of the 10th century A.D.—who were then known as the Mrun (မြွေ). The latter, on learning that perpetual slavery was to be their lot, ran away from the island of Cheduba where they were confined and settled in the territory adjoining the Pegu and Siamese kingdoms. Since then these people have always been known to the Arakanese as မြွေဝေါ့.

Modern physical measurements, like cranial tests and facial angles, may be useful, but there are instances where ethnic problems cannot be solved by physical or linguistic tests alone. For many years past, the Gurkhas of Nepal were considered to be of Mongol origin, and, judging by the modern historical research has brought to light the astounding fact that they are the descendants of a Rajput clan driven out of Rajputana by the Muhammadan invasion of the 14th century. After taking refuge on the western confines of Nepal, they eventually conquered the country under their ambitious king, Prithvi Narain in the year 1768.* Yet, at first sight, would one connect the Gurkha with the stalwart Rajput of Rajputana? It would seem that the Gurkhas have retained nothing except the martial qualities of their ancestors.

In the same way much has been written about the *daingnets* who live on the borderland between Arakan and Chittagong.

Nothing definite seems to have been arrived at concerning their origin, nor are they assigned any definite place among the racial groups of this country. Mr. Morgan Webb states that they present an ethnological problem still far from solution. Mr. Lewis, however, thinks that they are Tibeto-Burmans with a strain of Chittagonian blood. The revised *Akyab Gazetteer* of 1905 states that they resemble, as they really do, the Gurkhas of Nepal and are the descendants of Muhammadan slaves of the King of Arakan. Here history steps in once again, and endeavours to throw some light on the origin of this tribe. Towards the close of the 13th century, when King Mindi ruled over Arakan, the Saks, who inhabited the valley of the Lower Chindwin, gave a great deal of trouble to those who lived on the confines of his kingdom. The punitive expedition, that promptly set out, was so successful in its operations that, in a short while, it returned with several hundred prisoners. The captives were then made to settle down at a place called Kyaukmatha (ကျောက်မာတ), which cannot be identified now, but which, according to history, is a hilly tract to the north-west of Arakan. They were appointed revenue collectors to that tract of country. In course of time, the people came to be known to the Arakanese as the *daingnets*.

In one of the numerous valleys in the vicinity of Vesālī, treasure-seekers unearthed an old brass bell bearing two lines of an inscription. Its dimensions are: height, 4½ inches, circumference round the lip, 13½ inches, diameter, 4½ (approximately) inches and nearly half a seer in weight. Estampages were made and copies were sent for decipherment to Mr. H. Krishna Sasri, Assistant Archaeological Superintendent for Epigraphy, Madras. He is of opinion that the writing is in the Gupta character of about the 8th century A.D., if not, somewhat earlier, and that it seems to be in mixed Sanskrit like some of the Jaina inscriptions from Mathura. The following is his transliteration:—

Line 1—*dēya-dhammōyam Sākyā* Stāpituh iya chatte punyam
Tadgana [ya] mātipitri puṅgamam Kṛitva
Chāriyy [o] pā [ya] vānam Sarvā [satvāna] ōcha ana [ntasu] jñ [ā] na [va] pṭayē
datih

Owing to certain gaps in the decipherment he gives the following tentative translation:—
"This religious (deyadhamma) gift
that the father and mother of Tadgana (?) in this *Chaitya* (has been made) so
that preceptors (Jay?), teachers and all (other) living beings may acquire endless true merit."

* Percy Brown's "Picturesque Nepal," pages 23-24.

The unusually heavy rains of the last season washed away the earth from the face of a small hill about half a mile to the north of the palace-site at Myohaung. Here, certain people found loose precious stones, rings and other trinkets of doubtful value.

Of the various finds, two deserve separate mention. The first consists of a dark red oval stone mounted on silver, which evidently formed part of a finger ring. It is somewhat smaller than a four-anna piece, which evidently engraved in the Arabic character the following text from the Koran:—

"In the name of God, the most compassionate and merciful, Say (Oh Prophet) Allah is One; (He) is the Lord (of the universe). Verily (He) does not beget and is never begotten and verily none are equal to the One Allah."

The second is a diamond crudely cut and mounted on a gold ring of certain pattern. Both these articles have been acquired and deposited in the Phayre Provincial Museum at Rangoon.